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Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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AFTER THE VISIT OF DR. GEOFFREY FISHER

The visit which the Anglican Archbishop of Canterbury, Dr. Geoffrey Fisher saw fit to make to Pope John XXIII, now gloriously reigning, is an historic event which cannot fail to have happy consequences.

To be sure, one must not exaggerate. A *rapprochement* in matters of faith could not have been expected of the two interlocutors; the conversation, as the Pope himself declared, did not go beyond the threshold of the weighty questions which separate the Anglican communion from the Church of Rome. The Archbishop, on his part, has constantly stated that it was a matter of a visit of courtesy and of Christian charity. It would even be dangerous to let Anglicans believe that between them and Catholics the valleys have been filled in and the mountains laid plain and that from henceforth differences can be passed over. Actually, the visit of Dr. Fisher has left theological problems where they were before.

The importance of the event lies elsewhere. The Anglican Primate has deigned to acknowledge the moving effort of the Holy Father for the establishment between Christians of a climate of confidence and of sympathy. By his gesture he has collaborated in the Pope's action with a courage that must have impressed the member- churches of the World Council of Churches.

It seems also that instead of pursuing genuine unity in the same faith, a goal which he feels can hardly be realized, Dr. Fisher would like to work for the establishment between Christians of fraternal relations which would permit a common activity towards determined ends. In this it may well be that he is very much in accord with the Ecumenical Patriarch of Constantinople, His All-Holiness, Athenagoras.

But one would like to hope that the courageous step taken by the Archbishop of Canterbury may produce even deeper effects. An act posited in a well-chosen direction often brings about unexpected benefits, just as, alas! the consequences of a misdeed are sometimes more disastrous than one could have foreseen. Dr. Fisher has made a Christian gesture that, after four centuries of separation, called for wisdom and decision. He has manifested and in part

determined a new attitude of the Anglican public towards the papacy; in fact, the general sentiment in England, aside from a few exceptions, revealed itself as favourable to this visit. Would that this interest might pass over into sympathy, from sympathy to dialogue, and from dialogue to union!

If such progress seems difficult for a communion which is slightly unified, the fact remains that an atmosphere of distention will accelerate the movement that is bringing certain groups towards the frontiers which separate them from the fold of Peter. Doubtless, too, the relations which exist between ecumenists on both sides will develop with more mutual trust and with greater fruit.

Ever since the Holy Spirit has awakened in the hearts of Christians a keener regret over their divisions and a more efficacious desire for unity — and this, I would say, from the time of Pope Leo XIII — very real progress has been made. On the one hand there are those who insist on emphasizing all that which unites the Christians of our day: faith in the principal mysteries, evangelical morality, the hope of eternal life; and they would like to see this unity exploited and the differences overlooked. But these differences are such that, if they were to subsist, they would always prevent the various communions from forming together the one Church of Christ. Then there is the other way of striving for unity. Here one would necessarily begin with that which unites and make it even more profound by prayer and peaceful relationship. In consequence, the light of the fundamental and common truths would shed its rays little by little and make existing differences disappear.

I had already written down these observations when I happened upon these words of Dr. Fisher which, it seems to me, reflect the same tone: « Doctrines can never be settled by strife, but only in the end by the fellowship of disciples who speak and pray together, not in rivalry, but in humility » (*Church of England Newspaper*, 2 December, p. 1). In place of dispute let there be clear and serene exposition; instead of the desire to triumph, let there be that of disappearing before the truth.

THE EDITOR.

APROPOS OF A STATEMENT BY KARL BARTH

An American Protestant publication, *Christianity Today*, recently organized a symposium on the unity of the churches in which twenty-five scholars participated. Among those who were invited to contribute was Dr. Karl Barth of the University of Basle who declared that the union of Protestants with the Catholic Church was something inconceivable. He was not the only one to be of this opinion; but in the past he has done so much to bring back Protestants from liberalism to faith in the fundamental doctrines of the Holy Trinity, of the Incarnation, and of the Redemption, and he still enjoys such an influence in Christian circles, that his opinion — so pessimistic in tone with regard to the future — is deserving of particular examination. Understood, in effect, in the sense in which it has been reported, it would serve to slacken or even arrest the ecumenical movement, for there is no will to move towards that which is known to be impossible. It would at least direct ecumenical efforts towards something else other than genuine unity; to be sure, it would give encouragement to pleasant and fraternal discussions, but which might prove to be endless ones as well.

Karl Barth does not deny that between Catholics and Protestants some elements of union do exist; these are the definitions of the first four ecumenical councils which are summarized in the Basis of the World Council of Churches: faith in Jesus Christ, God and Saviour. He willingly admits that this unitive terrain can be extended. But according to the item published in the *Ecumenical Press Service* bulletin, to his mind the disappearance of the present state of division is out of the question because of certain « peripheral matters of the Roman Catholic system » as, for example, « the mediatorial role of the Virgin Mary, and of the saints; the notions of merit and of tradition; the authority of the Church; and particularly of the Pope; and above all of the sacraments ... ». The Protestants, Barth declares, « cannot conceive how they (these peripheral matters) can be joined to the central teaching (of Christianity) » [1].

[1] In the complete text of Karl Barth's declaration, these assertions are toned down by irenical nuances, but their sense remains essentially the same.

This is tantamount to saying: union with Catholics is possible if one is content with faith in certain dogmas; it is impossible if there is question of accepting all that which a Catholic must believe as being of divine faith. To put it even more succinctly: a genuine unity of Christians, which is unity in the one same faith, is a chimera.

Before advancing any criticism of this position, I should like, first of all, to make one or the other concession.

If one were to say — not that it is impossible, but that it is morally out of the question for all Protestants to enter the Catholic Church together, he would but be saying something quite reasonable, for Protestants have too many differences between them to be able to take such a step together. Or again, if one were to say that in the present situation the sentiment of Protestants is hostile to a great number of Catholic beliefs, he would be doing no more than stating a fact which is well known, and one which must be kept in mind by the most optimistic as well.

But Dr. Barth is affirming something quite different. He is saying, in effect, that the Protestant, if he wishes to be obedient to Sacred Scripture and not do violence to his conscience, should never accept certain doctrines which the Catholic Church makes it of obligation to believe as contained in divine revelation. And this is the point that is contestable.

Christ prayed that all who believed in Him might be one. This prayer of the Son of God would be frustrated if Catholics and Protestants who believe in Jesus could not be one sole thing. Jesus did not ask for the impossible nor for anything that would be contrary to the Christian conscience. Now, while a Catholic must believe that it is not permissible for him to doubt anything to be held by faith or ever to pass over to the side of those who deny it, the Protestant has no such assurance. That which he holds, he claims to derive from the Bible. But it is he himself who has interpreted the Bible in this manner, or at most, his interpretation is that of his confession. The latter cannot pretend to be infallible, and in fact makes no such pretence. Consequently, when Dr. Karl Barth affirms that today his conscience does not permit him to accept the Catholic faith, we believe him. But when he presents this judgment of his conscience as irreformable by right and valid for every Protestant, he is saying more than he realizes. He would be able to speak in this manner only if he were infallible. But if he believes that he must refuse to accept the infallibility of the Pope, it is certainly not to affirm his own. If, therefore, those Protestants who judge the Catholic faith to be unacceptable could never change their opinion, the unity of Christians

in the same faith would be impossible. But according to their own doctrine, they can change. This is what the Anglican Spencer Jones used to say to his correligionists: « Catholics cannot change, but we can ». And then he would add: « Well, then, let us change! »

And, in fact, many Protestants do undergo a change of mind. We have personally seen such earnest and well thought out changes of position that prove that the acceptance of the Catholic faith by Protestants is possible.

The unity which Christ requested for those who believe in Him — this he has above all realized in the Roman Catholic Church; but He continues His action in order that this unity may be communicated to others. He Himself has said: « And other sheep I have that are not of this fold: them also I must bring. They shall hear my voice, and there shall be one fold and one shepherd » (John X: 6). He who has spoken thus is the Lord of history. He has realized this prophecy by calling the Gentiles, and He continues to realize it through the ages. It is on His word that we place our hopes.

Nevertheless, let us see which are the dogmas that Karl Barth declares to be unacceptable to Protestants. There is first of all the mediatorial rôle of the Virgin Mary and of the Saints which, presumably, would be in opposition to the unique mediation of Christ. But a Protestant can understand that it is not the same mediation which Catholics attribute to Christ and to the Virgin Mary; there is no question here of identity but of analogy. Karl Barth does not admit the analogy of being, but I do not think that he would deny all analogy; and in any case, such a denial would not be of the essence of Protestantism. Why could not, then, the Virgin continue in heaven the mediation which she exercised at Cana?

Tradition, merit, the sacraments, these Catholic notions — if their Catholic sense is maintained intact — have nothing in them that should restrain Protestants. For example, our merits, although remaining our own, are at the same time a gift of God, due to His grace. And grace, in not suppressing one's liberty, allows merit to subsist. The sacraments, further, are a means accommodated to our sensible nature for communicating to us the grace that comes from God.

Really, none of the difficulties raised by Karl Barth constitutes an insurmountable obstacle to one who desires unity. One of them, however, is more fundamental and is involved in all the others: it is that of the authority of the Church and of the Pope. It is difficult to understand how Dr. Barth can present it as being a

« peripheral question » of the Catholic system of things. Actually, nothing is more central to it. It is by the Church that the Catholic is enlightened and directed. The Protestant has no appeal but to the Bible. Yet it remains possible for the Bible to lead him to the Church. Let him read in Luke x, 16, for example: « He who hears you hears me ». Or again: « Go, teach all nations » (Matt. xxviii, 18). Let him meditate, as well, on the words of Jesus to St. Peter: « Upon this rock I will build my Church » (Matt. xvi, 16). Karl Barth himself recognizes that here it is a question of an extraordinary power being conferred on St. Peter. Other Protestants go even further and give to the words of Jesus the same sense that Catholics do. Even the obstacle of the authority of the Church and of the Pope is one that can be overcome.

The statement of Karl Barth should not therefore discourage anyone. It can be considered only as the expression of the actual attitude of the well-known professor from Basle. Protestants do not have all the same difficulties, and those who have them can surmount them. The forthcoming council, by making Catholic doctrine better known, will be of definite assistance to those of good will.

It will not only make evident the fact of the authority of the Church, but it will also show the necessity of it for the maintenance of the unity and of the integrity of the faith. Through its means, the Holy Spirit will sway the wills of men — *Flecte quod est rigidum.* Let us not therefore speak of impossibilities, but let us keep our hearts open to the rays of hope.

CHARLES BOYER, S. J.

« THAT THE OBSTACLES TO CHRISTIAN UNITY MAY BE OVERCOME IN THE TRUTH AND THE LOVE OF CHRIST » *

The Council proclaimed by the Holy Father in January 1959 was before all else interpreted by many as a council of union which would furnish an occasion to the representatives of all the Christian confessions for deliberating upon their reunion with the one true Church of Christ. People saw in this a tangible approach to the reunion which has been so long desired. The intention of the prayer for this month of January puts us on our guard against false hopes and illusions: formidable obstacles stand in the way of the reunion of all Christians, and they are not such as to be easily dispelled, in a trice as it were, by a few weeks of negotiations. But this does not mean that we must resign ourselves to the fact and remain with arms folded! The truth and the love of Christ are able to overcome every difficulty, and this is why we should — especially during this month — pray intensely for this intention.

The greatest obstacle to reunion lies in the deplorable division which separates non-Catholic Christians among themselves. This exists not only among Protestants, divided as they are into a great number of different bodies, but also among the Eastern Christians who do not present themselves at all as a unified bloc. If ever there are negotiations relating to reunion, we shall not have to deal with a single delegate empowered to speak in the name of all, but with a very large number of representatives. Even if we should have reached an accord with one, we would not yet have arrived at an understanding with the others ... Even the Orthodox Church herself, whose historical center is at Constantinople and which is considered rather as forming a united bloc, nevertheless contains no less than nine patriarchates, completely independent from one another, and, moreover, ten churches which exist autonomously. Besides, in the East there are still extant groups of Monophysites and Nestorian Churches.

The conditions of life among separated Christians are quite different, a fact which renders the task of reunion still more difficult

* The intention of the Apostleship of Prayer for January 1961.

Some eighty per cent of the Eastern Orthodox, for example, are constrained to live under communist domination. The Red governments, for whom Rome is enemy number one, would hardly permit reunion with the Catholic Church, even if the separated Christian groups were to desire it.

Still more serious than this material division is the spiritual division which obtains among non-Catholic Christians. Protestants have no universal doctrine, as practically everyone knows. But what is less known is that the Orthodox Church herself, which takes pride in firmly maintaining the traditional faith and would like to believe herself one in that faith, is nevertheless subject to a veritable disarray of different doctrines. The moment there is question of fixing points of doctrine beyond the fundamental principles of the first council, opinions become desperately confused. The reason for this is that the Orthodox Church is deprived of all doctrinal authority, and thus of genuine unity. There are even theories becoming more widespread among the Orthodox that in reality challenge the teaching office of the hierarchy of bishops. Thus quite recently, at an Orthodox congress held at Salonika in November 1959, the opinion was expressed that the final and decisive criterion for determining the truth in the Orthodox Church must be the personal sentiment of each believer who, regardless of the standard of his education, feels within him that which is truly orthodox. That from a position of this kind the way lies open to subjectivism which creates a serious threat to the unity of faith is a conclusion that is readily understandable.

Over and against this the Catholic Church holds firmly to the absolute teaching authority of her supreme Head and of the totality of her episcopate. This doctrinal authority is the major obstacle for Protestants since they profess a free interpretation of Scripture. Nevertheless the Eastern Orthodox also quite definitely reject papal infallibility. For them ancient tradition is fully expressed by the teaching authority of the entire episcopate and of the general councils. But, as we have seen, modern theories are at work undermining this old heritage which dates back to Catholic times.

Protestants and Eastern Orthodox are accustomed for centuries to governing themselves. They are, besides, organized into national Churches, independent and separate, and this is one reason why the thought of having to submit to a supreme head who is not of their own nation seems to them very difficult of realization. Now, in a Church which embraces the entire world, as does the Catholic Church, obviously many have to submit to a head who is not of their own nation.

To illustrate the difficulty in question, I should like to bring

forward a personal experience. A number of years ago, I took part in a liturgical service in the Eastern Catholic rite in one of the churches in an Italian city. At the conclusion of the service two young Greek students came into the sacristy to express their thanks at having finally had the possibility of attending the liturgy according to their national rite. Naturally, both of them were Orthodox. Upon learning of this, an Italian priest, with the Gospel of St. Matthew in hand (xvi, 16: « thou art Peter, ...), tried to convince them in a few minutes that they should change and make their submission to the Pope, recognizing in him the successor of St. Peter. To this they replied: « We wish to be good Christians and we consider you also as good Christians. But that the Greek Church should obey the Pope who is an Italian is something that cannot be; it is entirely out of the question ».

The Orthodox would be ready to concede a primacy of honor to the Pope. But to subordinate themselves to him and to renounce in consequence their independence is to them an unacceptable condition. In 1959 at Damascus when I had occasion to visit the Orthodox Patriarch of Antioch, Theodosius VI, he told me: « Union, in fact, is simply a bagatelle. The Pope has only to make one small concession: to content himself with being " primus inter pares " (the first among equals). Were that to be done, we could bring about union tomorrow ».

But it is precisely that which is not possible, because it is incompatible with Catholic doctrine.

Thus we can see which are the major difficulties on the other side. Yet we must not think that the difficulties pertain only to the others and that « the others » alone are to reform themselves with a view to union. There is also something to alter among ourselves, within ourselves, if we really wish to prepare the way to the unity of all Christians in the true Church. That which rises up before us on our side on the way to that unity is a certain narrowness of spirit which makes us think that those who wish to adhere to the Church must necessarily adopt each and every one of the least of our practices, no matter how unessential, and renounce what is for them characteristic, even though precious and not in contradiction to the Catholic faith.

The Catholic Church today is unfortunately, as a matter of fact, nearly identical with the western, Latin Church. The ten million Eastern Catholics, with their particular rites and practices, can have the appearance of being but an accessory and secondary part of the Catholic Church. On the basis of the actual situation, we have built up an ideal of the unity of the Catholic Church — or at least we are in danger of doing so — which is incompatible with

the universal character of the Church, with her extension throughout the entire world. We think that it is indispensable for the holy Sacrifice of the Mass to be celebrated in the whole world according to the same rite and in the same language as we employ. We rejoice that *we* are able to feel « at home » everywhere, but we care little whether the same system permits others also to feel at home. And yet the Catholic Church must become, in the words of the Holy Father, the paternal home of all those Christians who are at the present time unhappily separated from her, a place where they may truly feel at home. We should, therefore, also permit them to bring to this paternal home all that to which they are attached and which is dear to them, as long as this would not be in contradiction with Catholic doctrine. Peoples should not all be dealt with in the same way. Unity, accordingly, ought not to be confounded with a sterile uniformity. The recognition by the Holy See of the Eastern rites, of their languages and customs is not simply a concession for the sake of convenience, granted unwillingly only to be withdrawn as early as possible, but is founded on the recognition that a single ritual expression may not suit all peoples. The existence of the Catholic Churches of Eastern rite makes it self-evident that our western form of worship is simply one of several and not the only one possible. If this realisation were to enter once and for all into the mentality of us western Catholics a very important step will have been made in the direction of reunion. According to the first encyclical of Pope John XXIII the essence of Catholic unity consists in this: a single faith, the same direction and the same worship, i. e., the same holy Sacrifice and the seven sacraments. All the rest is but subordinate and not at all essential, and thus can lead to genuine diversity and to a variety of forms.

Such are the obstacles in the way of reunion, and these we must overcome in the truth and in the love of Christ. The truth of Christ is one: it is the Word of God and His revelation, and God cannot contradict Himself. It is this truth of God alone that has the divine force capable of reuniting all men in the confession of one sole faith. But the faith is so rich and so eminently elevated above our human intelligence that it will never be able to be completely grasped and translated into human formulas; nor can it be exhausted either. Unity of belief, therefore, does not signify an indispensable uniformity of theological language, and it does not exclude in any way the possibility of a distinctive theology according to the different cultures of peoples. Our separated brethren speak another theological language, even when they employ the same idioms as we. We shall be rendering reunion

easier for them if we try to leave them the liberty of expressing in their own manner whatever is not contrary to the truths of faith, and in no way impairs the integrity of the faith.

It is to this that the love of Christ will spur us on. If we really love our brothers in Christ who, unhappily, are still outside the pale of His Church, then we shall respect their legitimate characteristics, and we shall not make any claim that they are to resemble us in everything. The love of Christ will urge us to meet others as far as it will be possible for us to do so. Otherwise, humanly speaking, it will be useless for us to dream of a corporate unity; and besides for some, the idol of uniformity will certainly be reduced to fragments.

The love of Christ will lead us farther still; it will induce us to avoid all that which could offend our separated brethren in any way. There is no need for us to refer to them as heretics or as schismatics, for these words can leave a bad taste; they have a ring of reproach about them, as if our separated brethren were personally responsible for not professing the entire Catholic faith and for finding themselves outside Catholic unity. Nor is there any need for us to speak of reunion as a « conversion » of non-Catholics or of their « return ». « Conversion » often supposes a fault, and « return » implies that the others have themselves already been members of the Church — a supposition which is not valid for the separated Christians of our day.

Let us, therefore, take our Holy Father the Pope as our example! In his letter *Superno Dei nutu* for Easter 1960, Pope John referred to our separated brethren as « those who bear the honoured title of Christians ». It is his desire to assist them in order that they « may more easily find the way to that unity which Jesus Christ implored of the Heavenly Father in urgent prayer ». It is in line with this that in the new rubrics of the Roman Missal the votive Mass « Ad tollendum schism » will be known henceforth as the Mass « Pro unitate Ecclesiae ».

The obstacles encountered on the way to reunion will thus be surmounted in the truth and in the love of Christ.

William de Vries, S. J.

THE ENGLISH NON-JURORS AND THE ORTHODOX CHURCH: 1716-1725.

In 1685 James II came to the throne of England convinced that he was destined to be the restorer of the Roman Catholic religion in his kingdom. But his methods of achieving this aim proved distasteful to the powerful men of the land, who thought not so much of their religion as of their properties and monies, which, they feared, might be returned to the monasteries and churches from which they originated at the Reformation. When, in 1688, seven Anglican bishops were committed to the Tower of London for resisting the religious policy of James II, the politicians seized the moment of unrest and called over William of Orange from Holland. Ostensibly the Prince of Orange was invited to put down disturbances in England, but when James II panicked and fled to France, William and his wife Mary, daughter of James II, were crowned co-equal sovereigns. The Protestant succession was thus assured.

But immediately another problem arose: would it be right in conscience to take an oath of obedience towards the *de facto* king, i. e. William and Mary, while the *de iure* sovereign, James II was still alive and whose wife had just borne him a male heir? The religious significance of this question is founded in the theory of the Divine Right of Kings which was widely held in England at that time: the King was the anointed one of God, reigning not by election of the people but by an appointment from God. Nine Anglican bishops, five of whom ironically had been among the seven sent to the Tower for resisting the will of the Catholic King, four hundred clergy and nearly 20,000 laymen, thought that in conscience they could not take the oaths required of them, and in consequence were removed from their various sees and livings. This number included some of the most learned, holy and influential members of the Anglican Church: Sancroft, Archishop of Canterbury (1617-1693), Ken, bishop of Bath and Wells (1637-1711), William Lloyd of Norwich (1627-1710), practically the whole of the Scottish hierarchy (James II was Scottish by blood), Dr. George Hickes, the learned Dean of Worcester (1642-1715), and, among

the laymen, the influential Robert Nelson. In due time the clergy, despite all efforts to have them dispensed from the oaths, were suspended and deprived. For the most part they left their homes quietly and retired with dignity into obscurity. They kept up contact with each other, and leaders gradually emerged. But soon they were divided into two over a practical question: should they continue the schism? Ken thought that nothing should be done to protract it beyond themselves; but on the other side, men were not wanting, who, in consequence of their belief that it was the rest of the Church of England that was in schism, decided to consecrate other bishops, including George Hickes, in 1694. Further consecrations followed at various intervals, and the schism did not die out completely until the death of the last Non-juring bishop in 1805.

In July 1715 a notable occurrence took place when Hickes received Thomas Brett (1667-1743) into the midst of the Non-jurors; for it was about this time that two incidents took place, events in which Brett had considerable influence as a liturgical scholar of no mean achievement. The first is the Usages Controversy, which split the Non-jurors into two separate camps over the adoption of certain usages into the eucharistic liturgy, namely, prayers for the dead, the mixed chalice, i. e. the addition water to the wine, the epiclesis, or invocation of the Holy Ghost, and a prayer of oblation after the consecration. The second question that aroused great interest among the Non-jurors about 1715 was the effort to bring about a reunion with the Greek Orthodox Church.

The knowledge of the East in 17th century England was impressive, and came through three sources, diplomacy, scholarship, and trade, of which the last was the most important. The Levant Company, dealing with trade in the Middle East, had been founded in 1579, and was a « symbol and the agent » of trading relations with that part of the world. As the trading stations multiplied, chaplains were appointed to minister to the needs of the merchants and sailors; and this inspired a cultivation of interest in, and sympathy with, the local Eastern Churches. During the period of the Interregnum (1640-1660) many exiled Anglican Bishops and clergy wandered on the Continent of Europe and beyond, and so gave a further impetus to the first contacts with the Orthodox. Wherever these men found themselves in Orthodox surroundings, they enriched their knowledge of present and past customs of the Orthodox Churches, and many famous manuscripts found their way to England. The results of this growing understanding of the East were many. The Anglicans began to study the history and traditions of the great Eastern Church; they became familiar with

the Greek Fathers, and sought to establish closer relations with such a « venerable and apostolic communion ». Anyone who could not quote the Greek Fathers, especially St John Chrysostom, was not seriously considered as a theologian. The Anglican Church was naturally attracted by a Church so similar in many ways to itself: both claimed to be Catholic but not Roman, both had an ever-growing respect for the Church of the first four centuries, for the first councils of the Church and the traditional creeds, and both tried to express their beliefs in a vernacular liturgy. To the Non-jurors of 1716 union with the Eastern Orthodox Churches did indeed seem a tempting proposition.

The occasion came in 1716 when Arsenius, Metropolitan of Thebais, was in London seeking support over a disputed election to the Patriarchate of Alexandria. The Non-jurors at this time were greatly despised on all sides, and their numbers were rapidly diminishing. Union with the Orthodox Churches would give them greater strength, and substantiate their claims to be the « True British Catholic Church ». The little body of bishops and priests drew up a list of Proposals which they translated into Greek and handed to Arsenius, « who », wrote Brett, « carried them to Moscovy, [i. e. Moscow], and engaged the Czar [Peter the Great] in the affair, and they were encouraged to write to his Majesty on that occasion, who heartly espoused the matter, and sent the proposals by James, Proto-Syncellus to the Patriarch of Alexandria, to be communicated to the four Eastern Patriarchs. Before the return of the Patriarchs' answer to the proposals, a breach of communion happened among the Non-jurors [here Brett is referring to the Usages Controversy]. ... So that when the Patriarchs' answer came to London, in the year 1722, Mr Spinckes refused to be any further concerned in the affair, and Mr Gadderar and I joined in it ... ». (March 30, 1728).

These proposals included some startling things: a suggestion that the Church of Jerusalem be acknowledged as « the true mother Church and principle of ecclesiastical Unity »; and in consequence, that the bishop of Jerusalem have a primacy of honour among all bishops; a request for recognition of the « Catholick remnant of the British Churches » on the strength of this latter accepting the Councils of Nicea and Constantinople. The Non-jurors also requested a recognition of their liturgical books, in which, they suggested, it would be becoming to include an « express commemoration » of the Bishop of Jerusalem, and public prayers for the Oriental Church, on condition that the British Church be also « commemorated and prayed for » in the Oriental Liturgy. To these Proposals of Union, the Non-jurors affixed a list of the Articles of

their belief, together with Five Points over which they found themselves at disaccord with the Oriental Churches. These Five Points are: 1. The equal authority accorded in the East to Scripture and the Canons of the Councils. 2. The exaggerated veneration of Our Lady. 3. The doctrine of the mediation of the saints, which detracts from the mediation of Christ. 4. Though the faithful do « verily and indeed » receive the Body and Blood of Christ in the eucharist, they do so only after a manner « which flesh and blood cannot conceive. And seeing no sufficient ground from Scripture or Tradition to determine the manner of it, [the Non-jurors] are for leaving it indefinible and undetermined; so that every one may freely ... receive the same in faith, without being obliged to worship the sacred Symbols of his presence ». 5. The veneration of pictures and images of saints as being conducive to idolatry.

The reply of the Orthodox to this document reveals that they had studied its contents with great care. The Patriarchs were shocked at the proposal to make Jerusalem the centre of the Church; it would be against the whole of their traditions. On the other hand, they were prepared to consider the claims of the British Church, and asked for clarification of certain details of doctrine, requesting that a copy of the English liturgy be sent to them, for « ... we are unacquainted with it, having never either seen or read it; but we have some suspicion of it, because many and various Heresies, Schisms and Sects have arisen up in those parts, lest the heretics should have introduced into it any corruption or deviation from the right Faith ». The Five Points of disagreement are rejected out of hand by the Patriarchs: The Holy Ghost acts in both Scripture and the Councils; the veneration of Our Lady, the saints, and their images, does not mean that God is neglected, nor that Christ's unique medation is denied; we do but honour the friends of the King. As to the Non-jurors' explanation of the eucharist: « How can any pious person forbear trembling to hear this blasphemy ...? For, to be against worshipping the Bread, which is consecrated and changed into the Body of Christ, is to be against worshipping our Lord Jesus Christ himself, our Maker and Saviour ... Read the Holy Fathers that lived before us and you ... ». Despite these misgivings, which, they feel, can be easily settled, the Patriarchs agree to the building of a Church, « Concordia », in London, in which services would take place in English and Greek by priests and bishops of both nations. But, they continue, this Church will be subject to the authority of the Patriarch of Alexandria. The Patriarchs finish their reply with a direction that public service should take place in St. Paul's Cathedral, London, in Greek and English. This last injunction reveals that the Orientals were not

at all aware of the exact position of the Non-jurors, and probably thought that they were official representatives of the whole Anglican Church. Hence we can explain the reason for the care given to the Non-jurors' proposals, and the decision of the Orthodox not to abandon any hope of union right from the start, despite the considerable and noticeable differences of doctrine on important points. To their reply the Patriarchs appended two documents: one was a copy of a Synodical Answer to enquiries about the nature of the Orthodox Church made by some Anglican ecclesiastics in 1672; the second was another Synodical Explanation of the Sacrament of the Holy Eucharist.

In their reply to this first document from the East, the Non-jurors stated their positions on the disputed points more clearly and at greater length. They request in the first place that the « British Bishops may remain independent of all the Patriarchates ». A promise is made that their liturgy will be translated into Greek and sent to the Orthodox for examination. The Non-jurors refuse to give equal reverence to Scripture and the Councils; they develop their objections against the veneration of saints and images, and against the Oriental and Roman doctrine of the Eucharist. The date of this reply is May 29, 1722.

By this time Peter the Great was taking an interest in the affair, and this encouraged the Non-jurors to believe that their statement would receive a sympathetic hearing in the Oriental Church. Indeed the Czar not only read the letters and replies of the Non-jurors, but also suggested that, at his expense, two representatives of their party should come to Russia and debate the disputed points with representatives of the Orthodox Church. Both the Orientals and the Non-jurors agreed to this.

Meanwhile the Orthodox Patriarchs and bishops gave full consideration to the long reply that they had now received from the Non-jurors. The first paragraph of the second document from the Patriarchs betrays a subtle change of position on the part of the Orthodox Church; hitherto they had treated the Non-jurors as equals with whom they would be willing to discuss their differences in the hope of some compromise. In this second document, dated 1723, they suddenly say that they have nothing further to add to the explanations and replies they have already sent. Instead, they demand full submission to the doctrine of the early Councils, and to the decrees of the Council of Jerusalem (or Bethlehem) of 1672, « to which », they comment, « if you will be content to agree, you shall be altogether one with us, and there shall be no difference between us ». One cannot but suspect that the Orthodox Bishops were beginning to wonder if the people with whom they were deal-

ing were in fact representative of the whole Anglican Church. It is possible that a hint had been given them by the British Ambassador at Constantinople, or his Chaplain, Thomas Payne, who later informed the Archbishop of Canterbury of the proceedings going on between England and Constantinople. Once the Orthodox discovered that they were treating with an insignificant and diminishing schismatic branch of the Anglican Church, obviously the wise thing to do was to break off the correspondence as quickly as possible. A convenient way of doing this would be to propose completely inadmissable terms. And the text of the Council of Jerusalem was almost in every detail unacceptable to the Non-jurors. They themselves realised that a difficult moment had arrived, and, perhaps purposely, did not give a detailed reply to the Patriarchs' letter, beyond sending them a courteous thanks.

Any hope of union now resided in the proposed conference to take place in Moscow under the auspices of Peter the Great. But events were not to play into the hands of the Non-jurors. First of all, they delayed in electing those who were going to represent them in Moscow, and it was not until July 1724 that the committee was ready to start the journey. Secondly came the greatest blow of all, the death of Peter the Great. When this news reached London, all ideas of a conference in Moscow were put aside, and the committee postponed its departure for Russia until they might receive some intimations from the Russian Court. When these came however, they took the form of a suspension of negotiations. This letter was dated September 16, 1725.

Meanwhile, the whole affair had been brought to the notice of the Archbishop of Canterbury, William Wake. It is perhaps a matter of wonder, that though Wake took possession of the See of Canterbury in 1716, the very year the correspondence began, it was not until eight years later that he came to know about it. Whatever be the explanation of this fact, he certainly did not delay in taking action; for in 1725 he addressed a letter to the Patriarch of Jerusalem, in which he took occasion to complain about the interchange of ideas and proposals between the Orthodox and the Non-jurors, whom he describes as « schismatical priests of our Church ... under the fictitious titles of Archbishop and Bishops of the Anglican Church; who, having neither place nor Church in these realms, have bent their efforts to deceive you who are ignorant of their schism ». His source of information, he says, is Thomas Payne, chaplain to the British Embassy at Constantinople. The reason for schism he states as the non-acceptance of the rightful sovereign. « For this cause a few of our clergy, still fewer of our Bishops, have seen fit to separate from us; have

enticed many of the people to their party; have established congregations apart from the Church; and have at length reached such a pitch of madness as, on the demise of the first promoters of the schism, to consecrate to themselves new bishops to succeed them . These are the men who have presumed to write to you. These are they who have endeavoured to withdraw you from the Communion of our Church; one of whom, as I hear, usurping my place and authority, has not, indeed, ventured to call himself Archbishop of Canterbury, but has styled himself by the new title ' First Bishop '. Of these men I pray and beseech your Reverence to beware. Meanwhile, we, the true bishops and clergy of England, as, in every fundamental article, we profess the same Faith with you, shall not cease, at least in spirit and effect (since otherwise, owing to our distance from you, we cannot), to have communion with you, and to pray for your peace and happiness ».

After this abortive attempt to establish some kind of union with the Greek Orthodox, no further approaches were made from the Anglican side for more than a century. But in recent years, when further talks took place between Anglican and Orthodox Christians, they took as their starting point the discussions and exchanges made by the Non-jurors and the Patriarchs in the early 18th century.

Benedict Sketchley, A. A.

PERSONALITIES OF THE COUNCIL OF FLORENCE

VII. Cardinal Giuliano Cesarini († 1444)

Giuliano Cesarini figured in all the main historical events of his age, so that information about his public activities is not lacking. Details, however, of his private life, and especially of his earlier years, are scarce. For these there are two chief sources. One of them is the 'Life' written by Vespasiano da Bisticci in his precious book *Lives of 103 Illustrious Men of the Fifteenth Century*; Vespasiano, however, was a boy in Florence when Cesarini was there as a Cardinal, so that his information on the youth of Cesarini is from hearsay. The other is the funeral oration of Poggio, the humanist and papal secretary, roughly a contemporary of Cesarini, but a Florentine, not a Roman.

Cesarini was born in Rome of a good but impoverished family, in 1398 or 1389 probably the former, since Poggio says that he was not yet fifty years old when he died in 1444. He studied first in Rome, then in Perugia where he began law. His circumstances were very straitened. He earned board and lodging by acting as tutor in the Buontempi family, borrowed books to study from, which he often copied out in a beautiful handwriting, and, to be able to prolong his hours of work into the night, collected candle-ends from the table after big dinners. From Perugia he went to Bologna and Padua, where he gained his degree of Doctor in Both Laws (*in utraque iure*). He was admitted straightway to teach in the same university -- an eloquent testimony to his attainments — which he did for about two years, having among his students the future cardinals, Domenico Capranica and Nicholas of Cusa.

In about 1419 he was taken into the family of Cardinal Adimari as vicar, and in 1422 he accompanied to Germany Cardinal Branda da Castiglione, one of the most active papal nuncios of the time. In 1421 a military expedition against the Hussites that he had arranged having failed, the cardinal went on a second mission in 1422 to renew the effort and to try to introduce disciplinary reforms into the Church of Germany. Cesarini thus made acquaintance with both the scene and the style of his later activities,

for he accompanied the cardinal, doubtless as a kind of secretary and adviser, to various parts of Germany — to the Diet of Nuremberg, to Mainz where Branda promulgated a constitution of reform. They returned to Rome in the spring of 1425.

Immediately Cesarini was despatched on another mission, this time as its head. He went to France to discuss with the Duke of Bedford the thorny question of the collation of benefices, and such were his powers of persuasion and the impression he made of complete sincerity that, to the general surprise, he succeeded in inducing the English Regent to modify his views and to accept the system imposed by the papal constitution of 13 April 1425, which by royal decree was made the official English procedure on 26 November. Poggio indicates one of the reasons for his success — his obvious integrity « Besides, he acted in a way that was most unusual and almost unheard of — he would not accept any gift, no matter by whom offered. He refused them all though many were proffered, asserting that he had been sufficiently provided for by the Pope, so that he stood in no need of help from other sources. This attitude by itself brought him the highest reputation and honour ».

In the years that followed he held various posts in the Roman Curia and was given a number of benefices in different places for his maintenance . He was named cardinal after his return from the English embassy, but *in pectore* (24 May 1426). His public nomination to be Cardinal Deacon of S. Angelo was made only on 8 November 1430. He had spent the last few years in Rome at the side of Martin V, occupied in part in reviving an earlier project for the reform of the Roman Curia and adding various other, more general, suggestions, all with a view to the Council due to meet in 1431.

The Council of Basel had been announced before the close of the Council of Siena in 1424. Martin V duly convoked it, appointed Cesarini his legate for a crusade against the Hussites and president of the new Council, and then died on 20 February 1431. Cesarini was already in Germany when there reached him the Bulls nominating him president of the Council and giving him full powers to regulate it (which included those of deferring, proroguing or even dissolving it). Forced to choose for immediate action one or other of the tasks entrusted to him, he decided to finish first what he had already set in motion in Germany, the campaign against the Hussites. Martin's successor, Eugenius IV, had confirmed him in both missions, though Cesarini wrote asking to be freed from the presidency of the Council for which he had little taste. He toured about recruiting reinforcements, collected an

army of 40,000 cavalry, marched out of Nuremberg on 7 July 1431 and on 14 August was caught in defiles in the mountains and disastrously defeated, himself barely escaping capture. With nothing else now to absorb his energies, he went to Basel to promote the Council which had already been formally opened on 23 July by his representatives, John of Ragusa O. P. and John of Palomar.

When Cesarini reached Basel on 9 September he found very few assembled to form the Council. His first act was to have urgent letters despatched to princes, bishops and universities demanding attendance at the assembly. A messenger, Beaupère, was sent also to Pope Eugenius to solicit his active support and if possible his physical presence, but he painted so dark a picture of Basel — fewness of numbers, especially of bishops; local fighting; doubtful orthodoxy of the citizens — that Eugenius, himself involved in a war with Martin V's nephews, partly paralysed after a stroke, and anxious to encourage the Greek readiness for a council in Italy, decided to prorogue the Council of Basel for a year and a half and to transfer it to Bologna. He embodied these proposals in a Bull, *Quoniam alto* (12 November) and sent it to Cesarini, leaving him discretion in its use. He then learnt that the Council, since the Hussite heresy could not be suppressed by arms, in the meantime actually invited the Hussites to come to Basel, though their doctrine had been condemned at Constance. Straightway he both issued and promulgated a new version of *Quoniam alto* (18 December) definitely dissolving the Council and convoking it afresh to meet at Bologna after eighteen months, and bade Cesarini publish the Bull and then quit Basel.

Meanwhile, however, the Council had been solemnly inaugurated by Cesarini on 14 December. Shortly after, rumours began to circulate about the first *Quoniam alto,* and a papal messenger who tried to promulgate it in a public session was subjected to ill-treatment (13 January). The Fathers in Basel were determined that the Council should go on, for they held that it was the only way of checking the Hussite heresy and of achieving the much-needed reform of the Church. Cesarini saw their mood and largely shared it. Before even learning of the second *Quoniam alto,* he wrote two letters to Eugenius, and a third afterwards, all within less than a month, stating very forcibly and with the hint of a threat all the reasons in favour of the continuation of the Council, and pleading with the Pope at least to defer the impending dissolution. Eugenius saw things differently, and there began the struggle between Council and Pope for supremacy in the Church. Cesarini for a time declined to act as president of the Council, since he was at loggerheads with the Pope whom he was supposed to be representing and who

had appointed him, but he continued to be the foremost personality present and the virtual head of the assembly.

The Council based its claims on the principle, first enunciated in the early months of the Council of Constance, of the superiority of a general council, representing the Church, over even a pope in matters of faith, heresy and reform. That principle it renewed and made its own in a session of 15 February 1432. Cesarini, at that time and for years to come, heartly agreed with the principle, acted according to it, championed the Council against Eugenius in regard to it (he reassumed the presidency openly in September 1432), and on account of it rejected the first concessions that Eugenius made, because they covertly denied it. Eugenius was finally forced to withdraw his dissolution of the Council. A formula was dictated by Cesarini. Eugenius at first modified its phraseology and with that its assertion of principle. The Fathers rejected his first Bull *Dudum sacrum* of 1 August 1433, insisting on an exact following of Cesarini's draft. They got it in the second *Dudum sacrum* of 15 December.

The Pope named four men to act as presidents with Cesarini, but they were not admitted till they had taken the oath of loyalty imposed on all new members. The Council was by now claiming to do all that any pope could do. It had formed its own Curia to replace the Roman Curia. It authorised its president, Cesarini, to grant marriage dispensations in certain cases. It sent its ambassadors and even its 'legates *a latere*'. It had reduced the Pope to some degree of dependence: it meant to keep him there. A pope without money would be innocuous, so it abolished all taxes on new appointments (annates) without compensation to the Pope for loss of revenue, and Cesarini alone of the five presidents did not walk out of the session that decreed this measure, but stayed to ratify it. The Council wanted the Pope to withdraw all existing indulgences in favour of one to be granted by itself, so as to encourage donations to meet the expenses of the forthcoming discussions with the Greeks. Eugenius, however, could not allow any but a pope to grant indulgences and offered instead a choice of two other methods for collecting the money. Again Cesarini was the only one of the presidents who approved, when the Council promulgated a plenary indulgence.

By such persistent hostility the Council defeated its own object. The princes became more and more alarmed at the prospect of a new schism in the Church. There began to return the cardinals and higher clerics who had deserted Eugenius for Basel, partly because the earlier Basel had been more Christian in its behaviour

than it turned out to be later and had given bright promise of happier days in the Church, partly for fear of the penalties imposed by a victorious Council. Cesarini himself started to doubt whether a gathering like that of Basel could be the highest authority in the Church. The crisis came when the Fathers, afraid of losing power if the synod that had been arranged with the Eastern Church should meet in Italy and so fall more under the influence of the Pope, voted to locate it at Basel itself or at Avignon, though the contract made with the Greeks and solemnly ratified in public session ruled otherwise. The Council split — the majority voted for Basel or Avignon, the minority for a city of Italy. When the minority took their decree to Eugenius in Bologna, Cesarini who had voted with them, remained in Basel, but discredited. He tried to persuade the Fathers to put union with the Greeks before their own ambitions. He failed. So when he heard that the Greeks had arrived in Venice and were going to Ferrara, he left Basel to join the Pope, and the Baseler gladly wished him Godspeed, for he had become a nuisance with his attempts at restraint.

He was welcomed by Eugenius in spite of the many hard words he had said in Basel in the past, for no one ever attributed personal hostility or personal ambition to Cesarini. What he had done, he had done from an honest, if erroneous, conviction. He was a man of great sanctity and of outstanding abilities, an asset to any cause. At Ferrara he was soon representing the Pope in negotiations with the Greeks. He headed the papal committee that settled the delicate question of the exact locations of the papal and imperial thrones at the sessions. He was spokesman for the Latins in the discussions of April-May 1438 that led to the conferences on Purgatory and he opened the debate on that subject in the first of the meetings. He was one of six Latin orators appointed to expound western theological teaching in the public sessions. If the Greeks were allowed to follow their own methods in these sessions, it was (so says Andrea da Santa Croce) because Eugenius and Cesarini, despite much Latin opposition, were inclined to concession. It was, finally, Cesarini who most forcefully put the Latin case about the addition of the *Filioque* to the Creed. Andrew of Rhodes and Aloysius of Forlì had already spoken in four sessions. Bessarion later declared that at that stage of the discussions the Greeks were in the ascendant, but that when Cesarini took the floor their case subsided; to his arguments they could only reply: « It is forbidden. It is forbidden ». It was Cesarini that convinced Bessarion of the worthlessness of the Greek case over the addition, and with Bessarion many more. Cesarini urged discussion of the dogma of the *Fi-*

lioque and his very confidence shook the Greeks who, by now already away from their own country for more than a year, wanted to abandon the whole project of union and to return home.

The Council moved to Florence in January 1439, and Cesarini accompanied the Emperor on the journey. The first meeting in the new site, of forty representatives from each side, was held to decide on method. It was a dialogue between Cesarini and the Emperor. In the seven public sessions in which the dogma of the *Filioque* was discussed, Montenero alone spoke for the Latins. But the problem of union still remained unsolved and there followed in the months of April, May and June a series of meetings and negotiations in which Cesarini inevitably went to carry the Pope's answer to the Emperor and the Greeks, taking them to task, exhorting, persuading. On the eve of the promulgation of the union, it was he who made a long explanation to the Latin synod, in the presence of the Pope, recounting the history of the negotiations with them on the various points of doctrine. In other words, after Eugenius, he was the outstanding figure on the Latin side, the trusted adviser and representative of the Pope. That it was he who read out the Latin text of the Bull of union from the pulpit of the church of S. Maria del Fiore on 6 July 1439 to receive the *Placets* of the Council was but just.

Meantime the remnant at Basel had declared the Pope to be contumacious and deposed and were on the point of electing an antipope. Eugenius replied by the Bull *Moyses vir Dei* of 4 September 1439, in which, besides recounting the history of his relations with the Baseler and condemning them, he outlined his explanation of the famous principle of the Council of Constance about the superiority of a general council, which was the corner-stone of the Baseler pretensions. He was not, however, content only with that. A little later he arranged a debate on the theological foundations of the conciliar theory. Cesarini expounded the position of the supporters of that theory, as well he could, having once been a wholehearted believer in it; and John of Torquemada replied. Torquemada later published his answer as a treatise, and so it is preserved. Cesarini's dissertation is lost, but as the answer to it in the treatise is made point by point and argument by argument, it is not difficult to reconstruct the scheme of his exposition. He had, as could have been expected of a man of his honesty, developed the Baseler thesis in full, defending not only the Council of Constance and its decrees, but Basel's legitimacy and the validity of its enactments. It was a bold step on the part of the Pope, but a wise one, to show that a satisfactory answer was forthcoming to the most able statement of his adversaries' case.

Armenians followed the Greeks in Florence and Copts the Armenians, and Cesarini played a large part in the conversations with them and signed the decrees of union that resulted. As a token reward for his labours the Pope presented him with the original Bulls of union with the Greeks, the Armenians and the Copts, and he, having had a handsome casket made to hold them, donated them in his turn to the Commune of Florence. They are preserved still in the *Cassetta Cesarini* in the Medicea-Laurenziana Library of that city.

On 1 March 1442 the Cardinal was appointed legate *a latere* to try to resolve a dynastic quarrel between Hungary, Austria and Poland, so as to prepare the way for the crusade against the Turks that the Pope was determined to set in motion to fulfil his promise of aid for the ever-threatened Constantinople. The death of one of the protagonists simplified his mission, whereupon Ladislas, King of Poland, became King of Hungary also and head of the crusade. John Hunyadi, leading Christian troops, fought a successful campaign against the infidel in the autumn and winter of 1443-4, in consequence of which the Sultan, Murad II, made overtures for a truce before he went to Asia Minor to quell a rebellion there. Ladislas, who on 15 April swore in the Hungarian Diet to continue the campaign against the Turk and on 24 July wrote to Bosnia of his plans for it, is said to have agreed on oath to the truce with Murad and within a week or less (4 August), under Cesarini's influence, to have announced the resumption of the crusade for 1 September 1444. If Ladislas did forswear himself, it is not proved that Cesarini was responsible; but even if he were, he would have been justified in advising the King that his later oath was contrary to his former one and not binding because it proposed a lesser good. The crusade set out on 22 September and on 10 November it met the vastly superior force of Murad at Varna. For a time it seemed that the Christians would win, but a rash charge of Ladislas resulted in his death and the defeat of his army. Cesarini disappeared for ever in the disorder of the fight. Rumours of his survival were so persistent for a time that the College of Cardinals did not acknowledge his death till 26 July 1445.

Vespasiano da Bisticci, who as a youth in Florence during the Council knew the Cardinal personally, waxes lyrical in his life of him about his hero's many virtues, and recounts numerous striking examples of them. Cesarini was most open-handed in almsgiving, never refusing anyone and even selling his goods to have more to give away. Many a poor Florentine youth benefited from the fact that the Cardinal had suffered so as to be able to study, for when Cesarini heard of a clever boy being barred from a better education

by poverty, he brought the lad into his own household for some months to give himself the opportunity of judging his character and then, if he approved, he supplied him with books, clothes, pocket money and maintenance for the seven years' course in one of the famous *Studi*. If anyone of his household fell ill, he had him attended by a doctor twice each day, and himself visited him to make sure that the doctor's prescriptions were being carried out, even when the sick person was no more than the servant of one of his ostlers. Vespasiano himself one day was asked by the Cardinal whether he had ever thought of becoming a priest and was advised to think about it for a fortnight and then to give his answer. At the end of that time he told the Cardinal, No; whereupon Cesarini did not press him but bade him apply to him in his needs and meantime to join a certain pious confraternity, similar to the one that Cesarini himself frequented every week. The Cardinal was naturally quick-tempered, as appeared occasionally in his debates with Mark Eugenicus at Ferrara, but for the most part he restrained himself admirably. When one of his ostlers through carelessness lost his favorite mule, the Cardinal sent for him and asked him if he had found it; the man admitted that he had not; whereupon his master stood silent for a minute, fighting for control, and then mildly replied: « Ah well, it can't be helped ».

Vespasiano has many more stories, obviously true. He tells too of the simplicity of the Cardinal's mode of life, his few servants, his several chaplains with whom he recited the divine Office daily, his retsraint in eating and drinking so that « the wine he drank he put in just so much as barely covered the bottom of the glass and then filled it up with water, so that it was coloured water ». He went to confession daily to an old and reverend German priest, his chaplain, and said Mass daily. He was so sparing of time that, if he went to the Pope and, having dismissed his carriage and attendants, found that the Pope was engaged, instead of waiting till his carriage returned at the appointed time, he would go home immediately with his chaplains on horseback.

He wished everyone well, particularly spiritually. To the youths he helped so generously in their studies he said: « I have done to you what was not done to me, for the sole purpose that you should become good men: above all, love and fear God and, if you do that, everything will be well with you ». He gave much time and trouble explaining Christianity to a certain Jewish doctor for whom he had a high regard and, when the man became a Christian, the Cardinal himself baptised him, took him into his house and provided for him. The monastery where he lived during his stay in Florence was not up to the standard of observance that

he thought right. He arranged, therefore, with the Pope, who was more anxious than anyone else for monastic reform, had all but two of the monks sent away, and started there a régime of strict observance.

Vespasiano was not the only one to admire Cesarini so much. Eugenius, the Pope, did so also, and Traversari, the General of the Camaldolese, writing to the sovereign Pontiff from Basel on 21 August 1435, when Cesarini was less of a *persona grata* with the Pope than he was afterwards, described him as « this outstanding man, and indeed unique, and most useful to the Church of God ».

Joseph Gill, S. J.

ST. PAUL: APOSTLE OF THE NATIONS

One of the glories of the Catholic Church is the towering figure of St. Paul. He shares the prominence with St. Peter in her sacred liturgy. While St. Peter represents the unity and stability of the Church down the ages, St. Paul represents her dynamic extension throughout the world.

Just as St. Peter and the other Apostles were personally chosen by our Lord, so also was St. Paul. In the mysterious designs of God, this man who started out as an enemy of the Church, became one of its greatest apostles. In his own person, he represents those uncounted numbers of souls who embraced Christ and His Church after having previously, in all sincerity, opposed them; he represents, too, the goodness of our Lord and the power of His grace. He told his own story to King Agrippa in this fashion: « ... And then I thought it my duty to do many things contrary to the name of Jesus of Nazareth ... while I was journeying on this business to Damascus ... at midday, O king, I saw on the way a light from heaven brighter than the sunshine round about me and my companions. We all fell to the ground, and I heard a voice saying to me in Hebrew, ' Saul, Saul, why dost thou persecute me? It is hard for thee to kick against the goad '. And I said, ' Who art thou, Lord? And the Lord said, ' I am Jesus, whom thou art persecuting. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to appoint thee to be a minister and a witness to what thou hast seen, and to the visions thou shalt have of me; delivering thee from the people and from the nations, to whom I am now sending thee, to open their eyes that they may turn from darkness to light and from the dominion of Satan to God; that they may receive forgiveness of sins and inheritance among those sanctified by faith in me ' » (Acts 26: 9, 12-18).

This event transformed the life of St. Paul. For him, ever afterwards, Jesus Christ was his life, his hope, his all. He lost no opportunity to proclaim the faith, fearing neither dangers, nor sufferings, nor persecutions. Even on this occasion, when speaking to King Agrippa, he was so eloquent and forceful in his argument that the king said: « In a short time thou wouldst persuade

me to become a Christian ». And Paul answered: « I would to God that, whether it be long or short, not only thou but also all who hear me today might become such as I am, except for these chains » (Acts 26: 27-28). This is the key to the whole life of St. Paul following his meeting with Christ on the road to Damascus.

We are told that, after the vision of Christ on the road, he arose from the ground, and, when his eyes were opened, he could see nothing, and leading him by the hand, they brought him into Damascus. And for three days he could not see, and he neither ate nor drank. Then, a disciple named Ananias came to Paul and said: « Brother Saul, the Lord has sent me — Jesus, who appeared to thee on thy journey — that thou mayest recover thy sight and be filled with the Holy Spirit ». And straightway there fell from his eyes somethings like scales, and he recovered his sight, and arose, and was baptized » (Acts 9: 8-18).

Let us note this sequence of events: Paul first beheld the living miracle of the risen Christ; in due course, he received the light of the Holy Spirit in his soul; finally, he was baptized.

In his meeting with Christ, Our Lord said to him, « Why dost thou persecute me? » Our Lord was physically beyond the possibility of persecution in His own Person, but He identified Himself with the members of His Church. This mysterious bond between Christ and His Church was frequently, afterwards, alluded to by St. Paul when he spoke of the « Body of Christ ». Christ was the Head, and His followers were the members. In his conversion, St. Paul was stunned by the vision of the Head, but was not able to acknowledge Him as such until he received the light of the Holy Spirit; then he was incorporated as a member of the Body, through baptism.

It was the mission of St. Paul to be Our Lord's instrument in achieving for others the great benefit which was done for himself. He was to proclaim Christ the Head to all men, and, after they received the light of the Holy Spirit, he was to incorporate them as members of His Body which is the Church. This was Our Lord's design of making men one, that is, through reconciling them with God, enabling them to enjoy the fruits of the redemption, by incorporating them into one Body, the Church. We can see this mission of St. Paul in the letter to the Ephesians: « Yes, to me, the very least of all saints, was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things; in order that through the Church there be made known to the Principalities and the Powers in the

heavens the manifold wisdom of God according to the eternal purpose which he accomplished in Christ Jesus our Lord » (Eph. 3: 8-11). This is a mission of unity, for he continues later: « And this he has done that we may be now no longer children, tossed to and fro and carried about by every wind of doctrine ... Rather we are to practice the truth in love, and so grow up in all things in him who is the head, Christ » (Eph. 4: 14-15).

From the experience and practice of St. Paul, there were three principal stages whereby all adult men were to be brought into the unity of the Body of Christ and these we may term: proclamation, conversion, and incorporation.

The first phase is proclamation. St. Paul declared that his divine vocation was, « to announce among the Gentiles the good tidings of the unfathomable riches of Christ » — in other words: the preaching of the word of God. Men are never going to know of God's love for them or of His plans for their salvation unless it is set before them. Now, there is much more to this than seems at first evident. We are to keep in mind that it is a divinely-given message which is proclaimed. As we read in the Epistle to the Galatians: « For I give you to understand, brethren, that the gospel which was preached by me is not of man. For I did not receive it from man, nor was I taught it; but I received it by a revelation of Jesus Christ ». (Gal. 1:11-12). All the apostles were personally instructed by Jesus Christ and were witnesses to His resurrection. Paul, as one born out of due time, also received personal instruction from the same source. His teaching was identical with the rest. He tells us: « Then, after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus with me. And I went up in consequence of a revelation, and I conferred with them on the Gospel which I preach among the Gentiles, but separately with the men of authority; lest perhaps I should be running, or had run, in vain » (Gal. 2:1-2). The divine message was one and the same for all.

Those who preach the Gospel must have a commission to do so: « How are they to call upon him in whom they have not believed? But how are they to believe him whom they have not heard? And how are they to hear, if no one preaches? And how are men to preach unless they be sent? » (Rom. 10:14-15). Thus, Timothy is admonished: « Hold to the form of sound teaching which thou hast heard from me, in the faith and love which are in Christ Jesus. Guard the good trust through the Holy Spirit, who dwells in us » (II Tim. 1:13-14). The Faith was a sacred deposit left in the keeping of the official teachers of the Church; the Holy Spirit would assist them in its transmission throughout all ages.

As Our Lord had said to His Apostles: « These things I have spoken to you while yet dwelling with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you » (Jn. 14:25-26). These words, we may recall, were spoken on the occasion of the Last Supper, at which time Christ also uttered His prayer for unity.

Here, again, we have a picture of the divinely-given unity of the Church; the doctrine comes from God; it is propagated everywhere, and at all times one and the same as by one mouth, by the Church which is ever assisted by the Holy Spirit. The truths taught by Paul and the Church are not some form of natural wisdom or human discovery; those truths are concrete realities which, at this very moment, constitute the vision of the saints in heaven. We know them because it has pleased God to reveal them, and we believe them on the word of Him who is Truth itself and as proposed and taught by His Church, « the pillar and mainstay of Truth » (I Tim. 3:15).

The second stage by which men are to be brought into the unity of the Church is by means of conversion. I have used the word « conversion » to cover a whole series of interior acts. It is not enough that the word of God be presented; it must also be received. We recall the parable of Our Lord concerning the sower and his seed and the various types of soil into which it was cast. This is the question that concerns us now. St. Paul puts it this way: « What then is Apollos? What indeed is Paul? They are servants according as God has given to each to serve. I have planted, Apollos watered, but God has given the growth. So neither he that plants is anything nor he who waters, but God who gives the growth ... For we are God's helpers, you are God's tillage, God's building » (I Cor. 3:5-9).

There are three factors that come into play here: the external preaching, of which we have treated, the individual soul who hears it, and the grace of God. The phase we have called conversion involves both divine grace and human cooperation. If we look at the human factor, we see that the simple presentation of the divine message does not always produce the results we should expect. The reason lies, not in the message itself, but in the limitations of those who hear it. Since the message is divine, both in origin and in content, it contains things which are beyond the compass of any human intelligence: mysteries hidden in God. On the other hand, the message makes certain requirements of human nature which are difficult to fulfill but possible with the help of God. To receive these truths and to live by them involve spiritual changes in the

personality. We have used the term « conversion » to describe these changes.

Prior to this change, one may listen to the divine word as if it were a foreign language; after the change, it is « more piercing than a two-edged sword ». Prior to this change, one may resist, and even berate, the demands that are made on him; but after the change, he may run in the way of the Lord's commandments and « count all things as a loss » and a waste of time save to gain Christ. That was what happened in the case of St. Paul, as we know.

We cannot fully understand how this came about since we are dealing here with a very deep mystery of the relations between God and a human soul, but there are certain things we can say about it.

In creating man, God bestows on him, among other gifts, an intellect and a free will. In His dealings with man, God has always respected His own gifts. He teaches man and commands that man love Him, but love is something freely given; the Creator has prepared for man an abode of eternal joy, but He will not force man to accept it.

Is it reasonable to believe God when He speaks even though He tells us of things which we could never know? The very question contains the answer: « If we take the testimony of men (of human teachers) the testimony of God is greater ». Properly speaking, we should only be certain that God has spoken, in order to believe Him. Now, a man named Nicodemus once came to Our Lord at night and said, « No man can do the things that you do unless God be with him ». He noted the miracles and the life of Our Lord and made what we call a judgment of credibility. He saw that it would be reasonable to believe what Our Lord said, because His words were accompanied by divine signs. At a later time, when Our Lord announced the mystery of the Eucharist, which astounded the people who heard it, it was no problem to Peter who said, simply, « Lord, to whom else shall we go? Thou hast the words of eternal life ».

A person may judge it prudent and reasonable to believe, yet this is not in itself an act of faith. Divine faith is a gift of God. It is God's grace that elevates the intellect and moves the will to embrace His teaching. This is what Scripture refers to when it speaks of being enlightened by divine grace: « No one can come to me unless the Father who sent me draw him ». (Jn. 6:44). Faith is an unspeakable benefit bestowed freely by Almighty God, yet, even here, it is accepted freely. Man must cooperate with the grace of God; it must be *his* act of faith. This is evident in the case of the man who had been born blind. Our Lord said to him,

« Dost thou believe in the Son of God? » He answered and said, « Who is he, Lord, that I may believe in him? » And Jesus said to him, « Thou hast both seen him, and he it is who speaks with thee ». And he said, « I believe, Lord ». And falling down, he worshipped him » (Jn. 9:35-38). The conformity of one's life to the teaching received is also due to free cooperation with the grace of God: « ... it is God who of his good pleasure works in you both the will and the performance ». (Phil. 2:13).

That, then, is the second phase in the process of bringing men into unity: the interior change in the depths of the soul brought about by divine grace and free human cooperation. A man believes all that God has revealed on God's word alone, and he is determined with the help of God to conform his life to these teachings.

Yet there still remains another stage of being brought into unity. This we have called « incorporation ». In a preceding article we pointed out that part of God's plan for the salvation and the unity of the human race involves membership in a very special kind of society which is to spread throughout the whole world, and, in virtue of divine promises and support, which will last until the end of the world. We noted also that this society will preserve a perpetual and easily identifiable visible unity throughout history. This society is just as much a part of God's revelation as any other divine teaching. As the crowd at Pentecost marveled at the miracle of tongues and Peter proclaimed the message of Christ, by the light of grace they were pierced to the heart and said, « Brethren, what shall we do? » But Peter said to them, « Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit ». (Acts 2:37-38). To use equivalent terms, Peter is saying: You have beheld the marvel of divine power and can see it is reasonable to believe God speaking through us. Now, cooperate with grace in bringing about an internal change in your souls, and seek to be members of our society by being baptized. And we are told: « Now they who received his word were baptized, and there were added that day about three thousand souls » (Acts 2: 41). « There were added », that is, the society which had included the Apostles and some other followers of Our Lord were now visibly increased by some three thousand new members. The apostles had been commanded to preach and to baptize, that is, to announce the message, and, after it was accepted in cooperation with grace, to incorporate them into the society of the Church.

If one were to open the New Testament, and turn to the tenth and eleventh chapters of the Acts of the Apostles, he would find a

concrete example of all we have considered. We are told that there was living at Caesarea a Roman soldier, named Cornelius. He was a devout and God-fearing man and prayed to God continually. A most remarkable person in every way, and yet he was not a member of the Church founded by Christ. We are told, further, that one day an angel appeared to him and said, « Thy alms and prayers have gone up and been remembered in the sight of God. Send to Joppa and fetch Simon, surnamed Peter; he will speak to thee words by which thou shalt be saved, thou and all thy household ». In due course, Peter came and instructed them in the faith. While Peter was speaking, the Holy Spirit came upon all who were listening to his message. Then he received them into the Church through baptism. There we have the complete process: proclamation, conversion, incorporation. Throughout the centuries since that time, the process has ever been the same. There is some external occasion brought about by Divine Providence (in this case it was the angel) which provokes inquiry. Then, there is the systematic presentation of the teaching of Christ. Following this is the spiritual change brought about by the grace of God and free human cooperation. Finally, there is the incorporation of the new member into that Society to which the angel directed Cornelius, which was none other than that Society of which Peter was the visible supreme shepherd. By the light of the Holy Spirit men are led to seek union with Christ who is the Head, and, to be fully united to Him they find that they must become members of His Body, which is the Church. This process is to continue until there is one fold and one shepherd.

St. Paul said: « For in one Spirit we were all baptized into one body. ... Now you are the body of Christ, member for member » (I Cor. 12:13, 27). Here, the unity to which the Apostle refers is accomplished through the incorporation into the one Body of which Christ is the Head. We enter the Body of Christ through the door of baptism, and we persevere in it by the profession of one and the same divine faith, reception of the same sacraments, and by remaining within the social bonds of the Church.

St. Paul was carried everywhere with a divine restlessness in search of souls in order to be God's instrument in bringing them into unity. What is his message for us today? To Catholics, he would say: « ... you must remain firmly founded in the faith and steadfast and not withdrawing from the hope of the gospel which you have heard » (Col. 1:23). « I urge ... that supplications, prayers, intercessions and thanksgiving be made for all men ... This is good and agreeable in the sight of God our Saviour, who wishes all

men to be saved and to come to the knowledge of the truth » (I Tim. 2:1, 3). To our separated brethren who are searching for unity according to the mind of Christ, and who, in their hearts acknowledge Him as Head and seek the unity of His Body, we might paraphrase St. Paul's words to the Athenians: « What therefore you seek unknowingly, that we preach to you » (Cf Acts 17:23).

Edward Hanahoe, S. A.

COMMENTS AND DOCUMENTS

A Papal Address to the Preparatory Commissions for the Ecumenical Council

On the 14th November in the Basilica of St. Peter, His Holiness Pope John XXIII presided over a solemn audience of cardinals, bishops, and members of both the secular and religious clergy who make up the various commissions and secretariats now preparing the groundwork for the Second Vatican Council. On this occasion Pope John delivered an allocution which touched upon the historical background of the coming council and emphasized the importance of the task confronting the members of the commissions in the interim preceding the actual convocation of the council. An English rendition of this important papal address follows:

Venerable brethren and beloved sons:

The customary words of the prayer of a bishop seem perfectly suited to the opening of this solemn and important meeting, which marks the holy introduction to an absorbing and peaceful task for the Second Vatican Ecumenical Council: *May the name of the Lord be praised: our help is in the name of the Lord.*

The name and the help of God is invoked and blessed; indeed, what could be more agreeable and moving?

Under these most happy auspices, it is Our desire to remain with you today in conversation entirely intimate and sincere in order to add light and fervor to what each of us already bears in his mind and heart.

Human efforts begun in the light of divine grace subsequently progress step by step according as our coperation lends itself with diligence, good will, and holy energy.

It is usually said that the hesitancy — a kind of holy perturbation — experienced in the initial stages, being an exercise in humility, is soon transformed into courageous certainty, especially if, as one horizon succeeds the other, there is revealed the intervention of the Lord to enlighten, a nd to encourage to proceed further *corde magno et animo volenti.*

This council of ours does not bear the name of Jerusalem or of Nicaea; but it is natural that the mind of today's humble successor of St. Peter and of Pope Sylvester, all on fire with the design of this great undertaking, should have directed itself at once to a consideration of the whole historical development of the score of events of equal or even greater proportions which took place during two thousand years; to point out some pastoral cares of the Church; and to a consideration, We say, of the special and important circumstances which accompanied the holding of these memorable gatherings, the difficulties and obstacles met with in the conditions of the different periods of history, at times more stormy and difficult than the present era. It is particularly to this work of historical scholarship of great value, that We are glad to invite all those who have received the special and noble mission of collaborating more directly in this Second Vatican Council.

At our disposal are the chief and monumental Collected Records of the Councils; the *Roman Series* arranged by Paul V; the *Royal Series* of Paris; the New and Complete Collection of Mansi, directed by that distinguished Archbishop of Lucca, to more than 30 volumes, and continued by Petit and Martin to 60 — not to speak of other valuable publications of great importance and in many languages.

What a volume of teaching and history, full alas — of difficulties and setbacks, but always crowned with glorious successes.

Let us bless the Lord, Venerable Brethren and dear sons, while from a considered evaluation of the first reactions evoked throughout the world to the simple announcement of the Council, many motives permit, and as it were, cause Us to savour in advance the sight of the unchangeable and ever flowering youth of this masterpiece of the redemptive action of Christ, which is the Catholic Church, *which he acquired with His blood.*

Another consideration must be emphasized here on the threshold of the tremendous work which confronts Us, and which We intend presently to offer to the whole world.

Ecumenical Councils in the past for the most part were concerned with matters of doctrinal accuracy — various and important with reference to the *Lex Credendi* — according as heresies and errors tried to find entrance into the ancient Church in the East and the West.

At Nicea there was discussed the Divinity of the Divine Word made man for the salvation of the human race and the error of Arius. At Ephesus, the main points dealt with were the unity of the Person of the Word in the two natures and the divine maternity of Mary, the Mother of God (Theotokos). At Chalcedon, there were

further disputes and debates on the distinction of the same two natures. In the 16th Century, the institution of the Church had been radically challenged, and at Trent, everything had to be and was re-established on the ancient foundation of Faith, Worship, the Sacraments, and Discipline; all was brought back on to a sound basis and clearly explained. Finally, the First Vatican Council, during the brief period granted to it, made another forceful examination of the divine institution of the Church, with especial reference to the *infallibility of the Roman Pontiff in matters of faith and morals.*

The occasion for the summoning of the other fifteen Ecumenical Councils, in addition to the five just named, was provided by a variety of circumstances and by the anxiety not only to safeguard the Church's purity of teaching concerning different points of doctrine, but also to strengthen and guide troubled consciences confronted with political and religious events in different countries and situations; but they almost always refer to the supreme functions of the Church's teaching authority, and to the preservation of order, equity, and social peace.

In the present era the face of the world is much altered, with its strenuous development amid the attractions and the dangers of a quest almost exclusively after material goods, and a forgetfulness or great weakening of the principles of the spiritual and supernatural order which characterized the penetration and expansion of the Christian civilization during the centuries. At the present time, therefore, rather than this or that part of doctrine or discipline having to be related to the pure sources of Revelation and Tradition, the aim is to re-establish in value and splendour the substance of human and Christian thought and life, of which the Church has been depository and mistress through the centuries.

Moreover, it is assuredly a serious duty to deplore the deviations of the human spirit, drawn or driven towards the enjoyment of this world's goods alone, which modern methods of scientific research now place within easy reach of the children of our time. May God, however, preserve us from exaggerating this matter out of due proportion, even to the point of making ourselves believe that we are now shut out from God's heaven, that, in fact, *there is darkness over the whole earth,* and that nothing now remains for us to do save to shed tears along our arduous way. On the contrary, we ought to take courage. No, Christ, the Son of God and Our Saviour, has not abandoned the world which He redeemed; and the Church which was founded by Him, One, Holy, Catholic and Apostolic, remains for ever *His own Mystical Body* of which He is the Head, to which each of us believers is related, to which

we belong. This is the important point to be held firmly by every baptized person; belonging to the Church of Christ is not a simple mark of an individual taken by himself; it involves an eminently social note for all. This is the real meaning of the title *homo catholicus, orbis catholicus, Ecclesia Catholica*: which is to say that each one of us in Christ Jesus, in the Church of Jesus, is truly a son and brother in the same divine family: « *For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren* » (Romans, 8, 29).

Each member of the Faithful, therefore, belongs to the entire Catholic Body as a whole, just as each priest and — with the proper distinction of duties — as each Bishop; and this, in relation to the divine framework which Christ, the *Son of God and Founder of the Church*, established within His institution created for all and forever.

You understand, Venerable Brethren and dear sons, how this simple outline corresponds with the expressions of unity, charity, and the highest virtues, the *charismata meliora* which St. Paul, in his Letter to the Corinthians, is eager to enumerate for the encouragement and edification of all (cf. 1 Cor. ch. 12 and 13).

Ah, what depths of emotion and inspiration lie in those pages of the incomparable Apostle of the Gentiles, corresponding to the longing expressed by the *unum sint*, of the sorrowful eve of Our Lord's Passion and still making itself heard from that far off time even above the innumerable fragments, broken off from Catholic unity, yet yearning to return to the path of the genuine *foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, being framed together, groweth up into a holy temple in the Lord* (Ephesians, 2, 20).

Beloved Sons, whatever We have briefly outlined so far in Our talk with you, We wish to serve as an introduction or directive for some lines of practical procedure with regard to the development of the great work which is today being launched by this, the supreme Central Commission, over which the Pope himself presides. This acts as a unifying body for the other Commissions and working groups on which will fall the responsibility of the weightier part of this magnificent undertaking to which each one of you was summoned from distant lands with the single aim of peace and harmony and joyous fervor.

Beloved sons, at Pentecost this year, when We published the Motu Proprio *Superno Dei nutu*, it was a great consolation to catch a glimpse and, as it were, to forecast in the prompt and diverse manifestation of religious fervour, the vitality of the spiritual ener-

gies which would bring forward to a happy and successful reality Our worthy plan and proposal of the Council that was announced just a few months ago, and now, at Our Invitation, you are all here gathered before Us, arrayed in distinguished groups beneath the vaults of the greatest church in Christendom, as if to say to us: « Here we are: at your service ». Welcome and blessing be yours!

First of all, there is certain news that you will be very pleased to know immediately. In the ante-preparatory stage it has already been possible to gather together and set in order precious material for examination and study. Bishops, Prelates, Roman Congregations and Universities have set out their suggestions calmly and with reasoned argument on a number of problems for immediate solution. These first communications are now being printed in a special edition which already runs to five volumes; and We expect as many more shortly after Christmas.

It is from this abundant source that there have been chosen the topics which seemed most worthy of attention for special discussion. They will now, dear sons, be committed to your expert knowledge, which will be able to touch on some, or go more deeply into others which it might seem necessary or opportune to propose or introduce.

Under the prudent and skilful guidance of the individual presidents, the Commissions and Secretariates are likewise ready now for their task — as their first reports assured Us; and they have been especially mindful of the wishes and proposals of the Bishops, the reverend Fathers of the noble assembly.

What an excellent work is in prospect, beloved brethren and sons of Ours. At the mere thought of it, the mind is roused to enthusiasm and gives thanks to God for all the splendour and spiritual beauty that Holy Church will acquire before the world for its edification and encouragement.

The preparatory study is naturally such as to demand a great deal of time, persevering and patient toil, and the exercise of that charity which is embellished by the *charismata meliora* already mentioned in the 13th chapter of the first letter of St. Paul to the Corinthians. Experience from nearer our own time, that of Trent and the First Vatican Council, will provide sound direction and counsel on the proposals, discussions, and conclusions.

It is also natural that the *amor silentii,* the sense of proportion and mutual respect will be a precious ornament of the studies and meetings. Everything in the Council calls for the exercise of great discretion, with each one who takes part in it observing his due place. That the original information imparted to the world at large has raised, even outside the pale of the Catholic Church,

respectful attention on the part of our Separated Brethren, is something which particularly consoles Us and brings to Our heart a foretaste of the joy of the unity of all believers in Christ, as the fruit of that prayer He made to His Father: *that they may be one: that they also may be sanctified in truth* (John, 17, 19).

The Council, however, as has already been noted and repeatedly proclaimed, has its own terms of reference, like a *city on a mountain,* occupying itself at the start solely with what concerns the Catholic Church, our Mother, and its present day internal organization.

The Spirit of the Lord hath filled the whole world: and that which containeth all things hath knowledge of the voice. Magnificent are these words from the first chapter of the Book of Wisdom, as is the whole of that impressive and moving book. There are Christians who, though not sharing in the integral profession of the Catholic faith, yet with sincerity and trust desire information on the labours of the Council; We wish to hope that they will not find inopportune and discourteous Our invitation to wait for the completion of the work of the Fathers so that all may be well prepared and in better order for those contacts at a higher level: the mind and heart and the vision of the supernatural, wherein the *Spiritus Domini* can find place for the glory and love of Jesus Christ, founder of His holy and glorious Church.

It is, moreover, well known that as a complement to the official structure of the Ten Commissions among which is distributed the work of the Council We have provided for the setting up, in connection with the others, of a special Secretariat empowered to deal with the correspondence of those of Our esteemed brethren — though « separated » as is usually said — who desire to follow the work of the Council in the light of truth, and with wise and amiable discretion.

Venerable Brethren and dear sons, We wish to add to this intimate talk We are having with you some words which may raise our spirits to courage and confidence, and to a holy rivalry in Christian and priestly virtues, towards which all people ought to turn their gaze with benefit, to the salvation, joy and peace of the whole world.

The holding of a Council of the Catholic Church involves the study of a great mass of circumstances not only at the level of individual and family life, but also of that of all the nations, on which rest the foundation of existence between human beings.

Everything, in fact, derives its efficacy from that — from the Decalogue of Moses to the four Gospels; that is from Christ and from His Church, at the centre of which Our Blessed Lord remains, ready to repeat the impressive words: *I am the light of the world.*

I am the way, the truth, and the life (John, 8, 12; 14, 6). To these and to what they signify, there are added as a divine seal the concluding words of St. Matthew's Gospel: *Behold, I am with you all days, even to the consummation of the world.* (Matt. 28, 20).

Dear Sons, — during recent months on looking over a few passages of the copious literature connected with the First Vatican Ecumenical Council held under Our predecessor of venerated memory, Pius IX, 1869-1870, We happened to come across a printed manifesto issued by one of the most passionate and applauded spirits of that era of exaggerated anti-Roman feeling. It was dedicated ironically and in bad taste to the Bishops who would be present at the Vatican Council from all parts of the world, contrasting them with the Eastern Bishops of other times who met for the first Council at Nicea in 325: « Today you have come to Rome, to the latest and last Council. The first — that of Nicea — was solemn, a venerable baptism of success and of ordered unity in the religion which the times desired. This final Council, at which you are now present, will bear witness, whatever your intentions, to the impressive fact of a religion which is dying and therefore, inevitably, of the rise in the near future of another ». (*Scritti editi ed inediti di G. M.* vol. LXXXXVI [*Politica* v. xxviii] Imola, Tip. Ed. Cooperativa P. Goliati, 1940, p. 241).

These are the authentic words of the challenge and of the forecast. After the passage of a century, we can take measure of the folly, and of the worth of these prophets of Baal — and there are always some to be found — *who have seen false and foolish things* (Lament. 2, 24). Let us let them talk — if they will — even to give ourselves an opportunity of practicing patience and watchfulness, *ut reportemus promissionem.* We abide by the promise of Christ, those final words with which St. Matthew concludes his Gospel, which is a guarantee of victory for the Church of Christ to which we belong, even to the end of the world.

Today's meeting of representatives gathered together from all over the world is not yet the opening of the new Council, but the beginning and a kind of consecration of the extensively planned preparation of our resources for its complete success; to take up points of agreement, to introduce studies and discussion, in the interests of sound doctrine and life.

Have you not the impression of a voice that comes from afar to our ears and to our hearts? *Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee* (Is 60, 1). Isaias of old offers us the notes for the first song of triumph which recaptures the echoes of the harmonious fervor rising *from all nations, and tribes and peoples.*

We have no hesitation in repeating that We expect, indeed, great things from this Council, of which the aim is not only to produce the renewal of strength in Faith, doctrine, church discipline, and religious and spiritual life, but also to make a notable contribution to the re-statement of those principles of Christian order from which inspiration is drawn and rules established for developments in the civil, economic, political, and social spheres of life. The Gospel precepts ought to influence all those points, and embrace and penetrate whatever comes to us of *the dew of heaven, and of the fatness of the earth* (Gen. 27, 28). To reach that state, there is required a deliberate joint action at a high level of sincerity of all groups of the social order — priests and laity; established authorities; professional classes as well as artisans — i. e. of the social order wholly attracted to the fostering of the perfect coordination of relationship between heaven and earth, between the present, uncertain life full of dangers and the future eternal life of perfect happiness, according to the measure of our correspondence, as men and as Christians, with the gifts of divine grace and mercy.

Venerable Brethren and dear sons; in the serene and untroubled joy of this splendid beginning of the work of the Council entrusted to the competence and to the good and wise inspirations of each of you, deign to accept that *sursum corda* which We desire to direct to you all as a group and to each in particular here present in person or in spirit; the Lord Cardinals close and esteemed collaborators of the lowly Supreme Pontiff, *Episcopus Ecclesiae Romanae,* and Shepherd of the Universal Church; the Patriarchs Archbishops, and Bishops of all Christendom dispersed in variety of rite and country throughout the world; the Abbots, the ranks of all the clergy, both secular and regular, and those of every ecclesiastical condition who were summoned to share in our solicitude, and who belong to the body of the *Corpus Universalis Ecclesiae*, to contribute their due measure of prayer, counsel, and active work towards the great event in which God's Providence and invitation have given us a part to play.

From the first announcement of the Second Vatican Ecumenical Council, the Christian world has been aware that a current of spirituality is rousing souls to a degree of unwonted sensitivity. In sincere souls this sensitivity takes the form of a confidence in prayer agreeable both to the ear and to the heart; voices of the innocent, of consecrated souls, of those in suffering, rising from all parts of the earth.

In the early years of the Church's history it happened that the first Pope, Peter, was the object of persecution, deprived of his

liberty and put in prison. The Acts of the Apostles give a moving account of how prayers went up from all the Church for him, unceasingly. For twenty centuries that prayer for the Head of the Catholic Church has continued; and you can understand how much strength and spiritual certainty and peace results for the Pope from his feeling himself sustained by his venerable brethren and beloved children scattered over the whole world. This sentiment holds him in constant communication with the *Sancta Ecclesia Universalis,* a communication of prayer answering prayer, suffering answering suffering.

By the disposition of God's good Providence, the Bishop of Rome, greeted over the centuries as His Vicar on earth, at present enjoys a personal freedom which permits him to exercise his sacred spiritual ministry, as happened to the first Pope, Peter, after he had been freed from Herod's prison.

But the Pope is subject to great affliction, for ever in his heart there remains the memory of some, of too many, of his dear brother Bishops, of excellent priests, and fervent laity who, in this place and that in different parts of the world, endure the loss of human and religious freedom; and sometimes of physical and moral freedom as well, and even restrictions comparable to those undergone by the first heroes and martyrs of Christianity.

We know what it means to live with Christ, with His Gospel, with His Cross, and what We can expect from the enemies of Christ and of Christian civilization. That makes Us all the more aware of the suffering of Our brethren who continue to endure in their tribulation; and it spurs us on to hasten for their sake and for the whole world, the victory of truth, justice, freedom, and peace. May the intense and reflective work of the more direct preparation of the Ecumenical Council, with the orderly and most valuable contribution of the members of the Commissions and the Secretariates now on the point of dedicating themselves to the great task proposed for each, bring with it at all times the memory of the Church signalized by persecution, in a most urgent exchange of prayer, works, and merits, which will ensure the good success of the holy undertaking which Providence is committing to us, and the sure reward of the present and of the eternal life in Jesus Christ, glorious and immortal King of ages and peoples. Amen.

* * *

The Program of the League for Evangelical-Catholic Reunion

Among the important movements towards untiy in the Protestant world, that of the Sammlung *(the Gathering) in Germany is one that has attracted a good deal of attention in late years. Springing from the experiences that brought Catholics and Protestants closer together during the tragic years of the late war, the movement began gathering strength and more positive direction after the cessation of hostilities and early in 1954 presented itself to the German public. Organized particularly under the leadership of Dr. Hans Asmussen and with the collaboration of other Lutheran ministers, such as Max Lackmann, Richard Baumann, and Pastor W. Lehmann, the* Sammlung *proposed as its end, in the words of Lackmann « the bringing to the fore of a Protestant contribution to the ecumenical efforts for Christian unity ». Or again, as Dr. Asmussen expressed it: « We are gathering together (sammeln) all those Protestants who have heard the request and the promises made by Christ, as an appeal to that unity of western Christendom and who can no longer make theirs the attitude taken for four centuries on the confessional level before the problem of the separation of Christians ».*

Since 1954 the Sammlung *has issued various circular letters and manifestoes setting forth the aims of the group and advocating eventual reunion with the Catholic Church (Cf.* Unitas, *vol. v, p. 177; vol. vi, p. 193; vol. viii, p. 115 ff; vol. ix, p. 189 ff).*

This past July, under the leadership of Pastor Lackmann, a part of the Sammlung *members formed a new organization called the* Bund *(League) conceived as a further step forward toward « corporate reunion » of Protestant congregations with the Church of Rome. Just recently the* Bund *made public its platform, an English translation of which is presented below:*

I

The League confesses and witnesses that our Lord Jesus Christ has founded only one Church, which exists in the realm of the visible and is always present, and that according to Sacred Scripture and universal Christian belief visible unity is inherent in the nature of the true Church.

The Church is:

— the *new people* of God of the whole earth, come forth from the people of the Old Testament Covenant, who received the

divine promise, were chosen, called, gathered, sanctified, ordered and sustained by Christ. With this people God has made a new Covenant in Christ.

— the *Body of Christ,* which stands and exists in historical form in union with the exalted Lord. She is one with Christ, but she also constantly stands before Him as Her Lord. Wherefore, she is a reality both heavenly and earthly.

— the *Bride of Christ,* for whom Christ has given Himself in love from all eternity, and whom He « presents to Himself » until the fulfilment of His second coming, « holy and without blemish », as His glorious bride, today by grace, once by transfiguration (Eph. 5, 27).

— the *place of salvation* (Eph. 2, 21 s.), where the Gospel is preached, true doctrine is guarded and developed (I. Tim. 3, 15), the holy sacraments conferred, and where God's commandments, just as the will of Christ, are upheld.

II

The League therefore deems the present division of Christians, especially the schism of Western Christianity between Catholic and Evangelical Christians as being against the will of Christ; that is to say, it is a sin and a scandal.

a) The division and the dividing within the one Church of the Lord are reckoned according to the apostolic concept and that of the ancient Church, to be among those most grievious sins which exclude from the Kingdom of God (Gal. 5, 19-21).

b) He who accepts division altogether passively shares in the guilt according to the Lord's words: « He who does not gather with Me, scatters » (Math. 12, 30).

c) The division is a scandal because it nourishes hatred and discord, and because it weakens the credibility of the Gospel's preaching. Christ is thus made a mockery before the pagans and all anti-Christian powers.

III

The League bears witness that the way to unity is prescribed by Sacred Scripture. Scripture teaches as necessary for salvation the union of an ever-acting God *and* man's cooperation, of the Word and the Sacrament, of Faith and Law, of Office and Community.

a) From our bond with Sacred Scripture flows belief in the Office of Peter in the society of the Apostles and the faithful, as it has newly been demonstrated by Evangelical exegetes.

b) The definition of the Office of the Supreme Shepherd as begun by the Vatican Council, requires however a reelaboration of all statements of the New Testament concerning the relationship of St. Peter's Office to the Office of the other Apostles.

c) Only then will it be possible for Evangelical Christendom to perceive that the Office as established in Reformation times and in the Evangelical church community which is gathered together by this Office, are mere solutions of necessity, which must give way to a new Catholic-Apostolic Order.

IV

The League rejects every way to unity which contradicts Sacred Scripture or diminishes the full content of its truth.

a) There is no such thing as reunion which stands in opposition to the testimony of Sacred Scripture, for otherwise the Word of God would be depreciated and the apostolicity of the Church denied.

b) Sacred Scripture would also be despised if one should deprive it of the fullness and wholeness (catholicity) of its witness of truth and of its teachings.

c) It would likewise be contradictory to Sacred Scripture, if the weight of its declarations should be unilaterally evaluated and emphasized.

d) The center of the New Testament message in all its unfoldings and all its realms is: *Jesus Christ is the Lord.*

V

The League does not promote individual conversions, but considers a *corporate* reunion as commanded.

a) Individual conversions do not solve either the problem of a divided Christendom or the historical problem of the Reformation.

b) Corporative membership signifies:

preservation of legitimate Biblical and universal Christian *doctrinal and credal values* of the Lutheran and Calvinistic Reformation;

preservation of truly Christian *forms of piety;*

preservation of legitimate Biblical parish ordering (Gemeindeordnungen).

c) Because of the catholicity of the Church the genuine Biblical, Catholic, and Apostolic values of Evangelical Christianity must not be lost through reunion.

VI

The League sees — while safeguarding points three to five of its programme — in a corporative reunion of Evangelical Christians with the Catholic Church the way which is commanded by God, the Lord of history, to the reunion of divided Christendom.

Corporate reunion with the Catholic Church is commanded because the Catholic Church is the closest to Evangelical Christendom historically, geographically, and spiritually (in comparison with the Churches of the East). It is also commanded because the essential Catholic content of Revelation is already explicitly and visibly transmitted in Sacred Scripture as confirmed in great measure by Evangelical exegetes of modern times, and this content is preserved and defended by the Catholic Church. In it is also found subordination to the authoritative rule of the Apostles and of the Bishops established by them. From this flows a duty insufficiently comprehended by the Reformation.

Evangelical Christendom must learn that the Bishops, having at their head the possessor of the Petrine Office, make decisions with the authority of the Holy Ghost, which are binding in conscience for the individual Christian.

The Catholic Church should be of such mind, that, instead of the usual relations prevailing today between the Hierarchy and the faithful, stemming largely from the temporal courts of princes of other times, she should bring about a restoration of that Apostolic humanism which is to be found in the New Testament as the fruit of the Gospel freedom and dignity of the Children of God. This would contribute greatly toward making more credible and apparent the spiritual character of ecclesiastical authority.

VII

The aim of corporative membership in the Catholic Church can only be achieved by furthering Evangelical Christendom's development into a churchly body. This development must fail, however, if it does not have corporative membership as its aim. It can only succeed if a Protestantism, anti-Roman and anti-Catholic by principle (of both Lutheran and Reformed stamp) is overcome.

a) Development of Catholic life in the Evangelical world, while separation from the Catholic Church is being maintained, is a contradiction.

b) Romanizing of worship, ways of life, and juridical form of Evangelical communities is not true catholicising (« Necesse est, ut catholici fiant, non latini », Pope Benedict XV).

VIII

The League does not strive to blur or level off confessional differences that exist within the Evangelical Church. It is convinced that these contrasts can be overcome only if it should first enter into Catholic unity. Lutherans, Reformed, and United Church members who belong to the League remain members of their religious community (be it a « Landeskirche » or a Free Church) and should gather together Christians of their communities for the purpose of furthering corporate union. Intercommunion between Lutherans, Reformed, and United is not encouraged in divine services of the League. As regards the Lutherans and the Reformed, their own confessional beliefs remain the starting point for pursuing the aim of union. United Evangelicals who feel themselves bound neither to the Lutheran nor to the Reformed belief, can testify from their own experience that an attempt to overlook dogmatic divergencies does not lead to a spiritual building up but to dissolution. They can demonstrate with special weight that the entire fullness of the Gospel can only be realized in Catholic unity.

a) The bond which links the Lutherans and Reformed to their confessional writings should not be understood in the sense that these creeds are definitive.

It is meant rather that Evangelicals who are bound to their creeds can only make a contribution, which is a true one, to Catholic fulness, if they do so in view of their own confession since it will be one which arises from their experience.

Wherefore, the acceptance of the various confessional beliefs into the alliance signifies no sort of relativism. End, limit, and norm of all our confessional statements remain the universal Catholic Church with its living, teaching, and pastoral office.

b) Christians from united « Landeskirchen », not bound to a creed, as well as those of the free Churches and communities, can with their religious experiences and with certain forms of their community life make valuable contributions to the life of the catholic whole.

IX

The League sees its duty in striving and preparing for the gathering together and the formation of an Evangelical church community united with the Roman Catholic Church. This is to be accomplished through the regular prayers of its members, through the furthering of the spiritual life one of another, and also within other Evangelical communities, in the spirit of churchly catholicity, through inter-Evangelical and interconfessional conversations and conferences, through the elaboration of a new Catholic-Evangelical ritual for the divine services and a catechism for its own community life, and also through volontary money offerings.

a) Through regular prayers we join ourselves with Christ, the Lord of the Church, who prays for the unity of His disciples (John 17).

b) Spiritual life in their own community and within the other Evangelical communities in which members of the League are living in the spirit of churchly catholicity, will greatly aid the separated Christians in rediscovering and sincerely respecting each other as members of the one people of God.

c) The inner-Evangelical and interconfessional conversations and conference days (the central and local meetings of the League) are intended to help:

to advance an exchange of thought between single groups and theologians working for catholic unity in the direction of the common goal; to strengthen the spiritual life and the internal and external growing together and holding together of the League; to awaken in the public the sense of Catholic unity, and of the seriousness of the historical hour in which we live; to seek close contacts with Catholic Christians in order to eradicate misunderstandings, to recognize that which the divided retain in common in order to gain a perception of the various aspects of Catholic truth; to call clearly by name that which really divides us, and work to overcome it.

d) Elaboration and use within the League of a new Catholic-Evangelical ritual of divine service and of a new catechism are considered a foremost task for our theological and liturgical reflection and indeed for our own pious practice, so that there may arise an Evangelical community molded Catholic in a new way, for the preparation of a corporate union of an Evangelical Church community with the Catholic Church.

e) The volontary money offerings are used for the financing of our meetings and conferences as well as for the printing of our « Work—Pages ». These are to keep informed the Evangelical members and Catholic friends of the League concerning our activities and the progress of our efforts to give Biblical, liturgical and catechetical instructions, and to gain new members and friends.

X

The League is made up of Evangelical members and a circle of Catholic friends. It is directed by a board, to which belong Evangelical Church officials (as well as theologians) and laymen.

a) Official pronouncements of the League are such statements as are signed and published by all the members of the board or in their name by a delegate of the board. Publications from members of the League are personal opinions of the authors. On principle there is freedom for such statements of opinion. If, however, the publicly stated opinion of a member should not, in the mind of the board, be compatible with the principles of the League as set forth in points 1 to 9 of the programme, the board can declare that the author has thereby deviated from the League.

b) The peculiar situation of Evangelical Christendom in general, and in particular of the Evangelical Christians united within the League, requires special freedom and at the same time a special bond from all who collaborate in it. We reject the guidance of theological opinions, and we rejoice over all personal thinking done along with the League, and over every effort to further in thought and practice the aims and the growth of the League. It does not, however, further reunion if that which has been recognized as established is once again placed in question, and exposed to limitless discussion.

c) One may join as a member (in case of Evangelicals) or as a friend (in case of Catholics) of the League, by filling out the attached membership blank.

Pastor Max Lackmann
Prof. Dr. Paul Hacker
Direktor Gustav Huhn

ECUMENISM AND REUNION

Archbishop of Canterbury Confers with Pope John XXIII at Historic Meeting

An event that attracted unusual attention all over the world took place on December 2nd when Dr. Geoffrey Fisher, the Anglican Archbishop of Canterbury, paid a visit of courtesy to His Holiness, Pope John XXIII. It was the first time in 400 years that an occupant of the See of Canterbury had called upon the Pope.

As announced previously, Dr. Fisher had expressed his desire of visiting His Holiness upon the completion of his trip to the Middle East, and Pope John graciously acceded to the request.

The meeting between the two Christian leaders took place privately in the Pope's library with the aid of an interpreter and lasted about an hour. There was no joint statement released at the end of the discussion, but a notice in the *Osservatore Romano* reported that the Holy Father had manifested his particular interest in Dr. Fisher's recent trip to the Near East and that the conversation « always marked by sentiments of sympathy, likewise turned to personal remembrances of a spiritual nature ». Subsequently, at the end of his annual retreat two days later, the Pope revealed to a group of cardinals that he and his distinguished guest had remained at the « threshold of the great problems ».

In a statement prepared for the press on behalf of Dr. Fisher, it was declared that Pope John had « expressed his great desire to increase brotherly feelings among all men, especially among all Christians, and the Archbishop confirmed out of his knowledge and experience how keen and widespread was the desire in many churches to act for the same purpose ».

The Archbishop's statement said further that it « was never intended that this should be an occasion for consideration of particular problems or issues, and the meeting retained throughout the character of a visit of courtesy. It was marked by a happy spirit of cordiality and sympathy, such as befitted a notable event in the history of church relations ».

Previous to his private audience with Pope John, Dr. Fisher delivered a sermon before a large congregation at the Anglican

Church of All Saints in Rome and declared that his visit had been made possible « because the Pope on his side made it clear that he would receive me in ... the courtesy of Christian brotherhood ».

In the course of the same sermon the Anglican Primate concluded: « We no longer need forbid one another. For if we are not against one another any longer, we are for one another, and so can be gloriously free to be altogether for Christ and for the true unity of his Church. I say deliberately ' unity ' not ' union ', for church union or reunion rests upon a reconciliation of jurisdictions and authorities. But unity is only of the spirit, and into that unity of discipleship and mutual love the churches can enter readily, and are indeed entering now ».

Following his visit to the Vatican, the Anglican Archbishop called upon His Eminence Augustine Cardinal Bea, head of the newly established Secretariat for the Union of Christians. Immediately after his return to London, Dr. Fisher revealed that the purpose of the consultation was the setting up of a liaison between Lambeth Palace and the Secretariat in the interests of Christian unity. This is the first time, he said, that an official channel of information will exist between the Church of Rome and the Church of England.

In answer to the question put to him by a reporter of the London *Times* as to whether his visit to the Pope night be a cause of new divisions, the Archbishop replied that there could be no justifiable objection to his action. All that had transpired, he said, was perfectly in accord with the spirit of the teaching of Our Lord in the Gospel, and in fact was a realization of it.

* * *

English Catholic Archbishop Sees Pope as favoring Greatest Cooperation between Catholics and Anglicans

His Holiness Pope John XXIII is « all for having the greatest cooperation » with Anglicans, one of the ten members of the Secretariat on Christian unity for the Second Vatican Council declared recently. Archbishop John C. Heenan of Liverpool, well known for his ecumenical interests, said that while there can be no compromise in doctrine, Pope John is hoping for « as close a unity as possible for good works ».

Archbishop Heenan expressed his views on the question of Christian unity in a statement issued through his secretary early in October. He said that he is « now awaiting detailed instructions

from the Vatican before making informal contacts » with Christian bodies in Britain which are not in communion with the Holy See.

The path to Christian unity will be slow, with many obstacles to be overcome, according to the English prelate. He said for this reason the Vatican discourages undue optimism. But, he said, the creation of the secretariat under His Eminence Augustine Cardinal Bea, S. J., does make it possible for other denominations to have talks with the Catholic Church. It provides facilities, for the first time, for passing on to appropriate Vatican offices reports on the results of such talks, he said.

« When I was in audience with Pope John in August », Archbishop Heenan said, « he expressed a great affection for the Anglicans. He is all for having the greatest cooperation which is compatible with truth. In other words, no compromise in doctrine but as close a unity as possible for good works. (*NC*)

* * *

Cardinal Bea Discusses Christian Unity at Ferrara

Speaking in November at a meeting sponsored by the Institute of Religious Culture in Ferrara, Italy, Augustine Cardinal Bea, president of the Secretariat for Unity in Rome, took as his theme « The Problem of the Union of Christians ».

The Cardinal dealt, first of all, with what the attitude of Catholics should be with respect to their separated brethren and then discussed the prospects and means in the work for union. In this connection he stressed that the Catholic standpoint should be characterized by two main elements: the greatest care had to be exercized in safeguarding « the complete integrity of Catholic doctrine »; and there had to be a readiness on the part of Catholics to « understand and manifest genuine active charity towards their separated brethren ».

Cardinal Bea explained that the first of these two elements did not constitute a barrier to charity but was rather « the necessary guarantee that charity remain genuine, that is, completely faithful to Christ and to His spouse the Church, by being in full conformity with the truth that Christ proposes to us through the Church ».

The well known prelate went on to say that in the work for union one had to guard against illusions, for it is an undertaking that requires much time as well as much charity and patience. However, he said, « we must have that confidence which is based

on prayer, and on the fact that an ever-growing number of Christians of all confessions are joining in the prayer of Jesus the High Priest ' ut omnes unum sint ' and are keeping before them the words of Jesus: « What is impossible to men is possible with God ». (*Ansa*)

* * *

American Cardinal Presides over Ecumenical Manifestation in Boston

The « shared love of the Mother of God » may be a link that will bring union to Catholics and Orthodox, His Eminence Richard Cardinal Cushing declared recently at a large public gathering in Boston College Stadium. The Archbishop of Boston addressed some 25,000 persons at a World Sodality Day program which was planned and carried out in an ecumenical setting.

The program, with distinctly Eastern touches, was designed as a gesture of friendliness to Christians of the East, particularly the Orthodox, many of whom were in attendance. Icons from local Orthodox churches were displayed, with special emphasis given to the Vladimir Mother of God, a twelfth century Russian icon now preserved in the Kremlin.

The *Akathistos,* a tribute to Mary composed by Sergius, a seventh century patriarch of Constantinople, was recited antiphonally, and a living Rosary was formed. The five mysteries were recited in Arabic, Greek, Armenian, Russian, and English.

A lasting reunion of Catholics and Orthodox, Cardinal Cushing said, « will never come about unless it reflects the desire of clergy and laity alike. And this presumes mutual understanding ».

« While we talk so much about others understanding our religious convictions », he added, « we sometimes manifest an utter ignorance about the Eastern Churches. Perhaps more than any other single factor, this ignorance might be the major obstacle to ending the schism today or for many tomorrows. The Orthodox Church can scarcely think in terms of reunion when the atmosphere is such that they do not feel truly welcome. We should make every effort to correct this misconception which tends to strain our relations with our separated brethren and substitute kindness rooted in love ».

The Cardinal said that the presence of both Catholics and Orthodox at services honoring the Virgin Mary proved that there was a desire for greater love and understanding among separated Christians. Mary, he said, « offers great hope of reconciliation ...

We cannot separate the Son from the Mother, nor have the millions of Eastern Orthodox done this any more than we ». (*B. Pilot*)

* * *

Orthodox Plan Meeting on Christian Unity

A Greek Orthodox spokesman has declared in Geneva that representatives of all Eastern Orthodox patriarchates will probably meet late in 1961 to discuss the theme of Christian unity.

Bishop Emilian Timidiadis, representative of the Orthodox Patriarchate of Constantinople to the World Council of Churches headquarters at Geneva, said that a preparatory meeting of the Pan-Orthodox Council is tentatively scheduled for next Easter on the island of Rhodes.

The Orthodox council, announced late in 1959, was to have taken place during this past year. However, it was announced subsequently that it had been postponed « until further notice ».

Bishop Timidiadis, who had long represented the Patriarchate of Constantinople with the title of archimandrite, was consecrated a bishop in Paris on September 25. He was named titular Bishop of Meloes by Ecumenical Patriarch Athenagoras I of Constantinople. (*NC*)

* * *

Ecumenical Patriarch Speaks of Unity in Christmas Message

In his message for Christmas, His All Holiness Athenagoras I, Ecumenical Patriarch of the Orthodox Church, emphasized the responsibility which is incumbent upon the Churches for the division of the Christian world. « This responsibility », declares the message, falls upon the universal Church which, if it had remained united and not divided, would have exercised a greater influence upon the destiny of peoples. Division, instead, has weakened the social activity and the civilizing mission of the Church, the strength of which has been disintegrated, rendering impossible every coordination ».

After having brought into relief the new orientation of church relations, the Orthodox Patriarch continued: « Let us pray unceasingly so that our spiritual unity in Christ may progress and develop itself according to a real and living form. Let us pray for a true fraternity of all peoples and for the establishment of a universal

order in conformity with the divine law, with justice, and with charity ».

Among the factors which make for hope, the Ecumenical Patriarch cited the visit made by Dr. Fisher to the Middle East and to the Vatican, and the initiative taken by the « most holy leader of the ancient Church of Rome » in setting up a secretariat for the union of Christians.

The message of Athenagoras I was read during the Christmas liturgy of which he was the celebrant and at which the Russian Patriarch Alexis was present. (*Ansa*)

* * *

A Lecture by Pastor Max Lackmann in Rome

Pastor Max Lackmann, a prominent theologian of the *Sammlung* movement in Germany, was recently present in Rome and in the course of his visit delivered an interesting lecture at the Foyer Unitas on the subject of a prospective union of German Lutheran Evangelicals with the Church of Rome.

Pastor Lackmann introduced his topic by explaining the different influences that have drawn German Catholics and Protestants ever closer to one another. There were particularly the grievous trials of the Nazi regime through which they had passed together and out of which a bond of fraternal unity had been forged, leading ultimately to a desire of a common religious unity.

A second influence, the speaker said, is the fact that within the last forty years Evangelical theology has discovered many Catholic verities that had been lost to Reformed groups.

And thirdly, after 1945 both Catholics and Protestants have had to collaborate closely in building the new German state. Added to the bond of common suffering still another link has been fashioned by the culture, the social ideals, and the economics which form the basis of the new Germany. In addition, the Christians of that country have been closing their ranks vis-a-vis the formidable enemy of Communism against which they are waging a common war.

Pastor Lackmann went on to explain how these factors, among other things, led in 1954 to the launching of the *Sammlung* (Gathering) movement on the part of German Evangelical clergymen and lay people. The aim of this movement was to bring Protestants to know the real beliefs of Catholics and thus prepare the way to union. Among the Catholic verities stressed in this endeavor were: Apostolic succession, the Mass, the ordination of priests, and Confession.

Feeling that the time had come to make a further decisive step forward, Pastor Lackmann related how this past July he took the initiative of forming a new group called the *Bund* (League) for unity, open only to those Evangelicals with a definite Catholic creed and spirit. It was intended that the members of the *Bund* should be organized into small cells in various parts of Germany and take upon themselves the task of pointing out clearly the necessity of reunion with the Catholic Church [1].

A particular effort of this new organization will be the promotion of the idea of a corporate reunion of Evangelical groups with the Church of Rome, with the retention of certain traditions and practices which are consonant with Biblical teaching and thus not contrary to Catholic doctrine. Pastor Lackmann described this as being « the existence of a little Evangelical Catholic Church in the great Roman Catholic community ».

The noted Lutheran theologian concluded his lecture by terming the movement for Christian unity a labor of faith and love, and by affirming that the hope of its ultimate realization lay in the exercise of these virtues.

* * *

Lutheran Ecumenist Plans Second Vatican Visit

It was recently reported in Copenhagen that Professor K. E. Skydsgaard will pay a second visit to Rome in January for the purpose of developing fresh contacts with Roman Catholic officials entrusted with preparations for the Second Vatican Council. The noted ecumenist last visited Rome in May.

Professor Skydsgaard is director of the inter-confessional research program of the Lutheran World Federation which was launched last spring. One of the objectives of this new project is the evaluation of Lutheran Christianity since the Reformation in the light of the teaching and practice of the Roman Catholic Church of today.

At present Dr. Skydsgaard is supervising the compilation of a book of articles on the Second Vatican Council by European and American theologians. Expected to be published in 1961, the volume will discuss the significance of the coming council for Christian unity from the Lutheran standpoint. (*EPS*)

* * *

[1] Cf. the documentary section of this number of *Unitas*.

American Lutherans Approve Plans for Merger

Convening at Atlantic City in late October, the 641 delegates of the 22nd biennial convention of the United Lutheran Church in America unanimously endorsed merger plans calling for unification with three other important Lutheran bodies in the United States: the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran Church (Suomi Synod). The resultant denomination will have some 3,600,000 members, making it the largest church among American Lutherans.

Under the presidency of Dr. Franklin Clark Fry, the convention voted approval of the article of merger entitled « Agreement of Consolidation » which included the proposed constitution and by-laws of the new church.

According to present plans, the new denomination, to be known as the Lutheran Church of America, will be established at a constituting convention in 1962 and will begin to function officially by January 1 of the following year. (*EPS*)

* * *

Second Conference of European Churches Held in Denmark

At Nyborg, Denmark, in early October more than 120 representatives of European Orthodox, Anglican, and Protestant Churches met together to discuss plans for closer cooperation on particular issues. The meeting was the second of its kind, and was accordingly termed the Second Conference of European Churches. Leaders from religious bodies in 22 countries were present for the five-day sessions, including various groups not participating in the World Council of Churches, thus making the conference the most representative gathering of European churches to date. Among the delegates there were nine from the Russian Orthodox Church and a number from churches in exile.

Appeals were made in the course of the conference for more exchange and collaboration among the member churches in the interval between the periodic sessions. As a concrete step in this direction the delegates voted a budget of over $ 7,000 to finance the publication of a quarterly bulletin and study material for the following conference planned for September, 1962.

Further action was taken by the Conference to increase its executive board from three to five, the two new members named

being the Rt. Rev. Leslie Hunter, Anglican Bishop of Sheffield, England, and Bishop Johann Wendland, Russian Orthodox Exarch for Central Europe, and a member of the USSR delegation. The other three members already on the board are: Dr. Egbert Emmen of the Dutch Reformed Church, who is general secretary, Lutheran Bishop Hans Lilje of Hanover, Germany, and Archbishop Jan Kiivit of Estonia, likewise a member of the delegation from the Soviet Union.

In another election Dr. Hans Harms, a Lutheran theologian from Hamburg who is well known in WCC circles, was renamed Conference Secretary. (*EPS*)

* * *

Appeal to French Protestants to Work for Unity

At their recent meeting at Montbeliard the Tenth Plenary Assembly of the Protestant Churches of France called upon their constituent members to work seriously for unity in view of the fact that « the present division ... presents itself as a serious obstacle to the accomplishment of the mission of our churches ». They were accordingly urged to « respond to the will of Our Lord by indefatigably creating and extending inter-church contacts ».

Pastor Marc Boegner, president of the French Protestant Federation for more than thirty years, emphasized that initiatives towards unity have become imperative and pointed to the fact that the Federation has made but little progress in this connection since its inception in 1905.

Another voice which underlined the urgency of the problem was that of Pastor Georges Casalis of Strasbourg. « The divorce between the official Church and the real Church is growing more serious every day », he noted. « As long as we are divided, this breach will only grow wider until one day we shall find ourselves all alone with our useless offices, councils, and statutes ». (*EPS*)

* * *

Merger of Four Major Denominations of American Protestants Proposed

A plan calling for the amalgamation of four of the largest religious bodies in the United States was proposed early in December by Dr. Eugene Carson Blake in a sermon preached at Grace

Episcopal Cathedral in San Francisco. Dr. Blake is the chief executive officer of the United Presbyterian Church and a member of the Central Committee of the World Council of Churches. His proposal was made in connection with the triennial general assembly of the National Council of Churches which brought some 3000 church leaders from 33 major Protestant denominations to San Francisco.

The merger, if effected, would involve the United Presbyterian Church in the USA with 3,145,000 members; the Protestant Episcopal Church, with 3,126,000 members; the Methodist Church with 9,815,000 members, and the United Church of Christ with a membership of 2,223,000. The unification would take in 41,802 local churches with a combined membership of 18,309,000.

The central point of Dr. Blake's scheme is that it would bring together churches of both the « catholic » and the « reformed » traditions. Thus, « such a union would have within it the kind of broad and deep agreement which gives promise of much wider union than seems possible at the present moment, looking ultimately to the reunion of the whole of Christ's Church ».

The catholic elements entering into Dr. Blake's plan were given as being: the visible and historical continuity with the Church of all ages; the consecration of all bishops by bishops and presbyters both in the apostolic succession and out of it from all over the world; the confession of the historic trinitarian faith received from the Apostles and expressed in the Apostles' and Nicean Creeds; the administering of the two sacraments instituted by Christ, as means of Grace by which God's Grace and presence are made available to His people — the Lord's Supper and Baptism.

The principles of the Protestant tradition, on the other hand, which would form an essential part of the merger were suggested as being: a continuing reformation under the guidance of the Holy Spirit; a democratic system of government; a renewal of the sense of fellowship between church members and ministers.

The task of the reunited Church, concluded Dr. Blake is to « find the way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith and a variety of worship and liturgy including worship that is non-liturgical ».

The new proposal was received with a great deal of interest among American Protestant leaders and with mixed reactions. The Rt. Rev. James A. Pike, Episcopal Bishop of California, praised it as being « the most sound and inspiring proposal for the unity of the church in this country which has ever been made in its history ». It was likewise hailed as historically significant by the Methodist Bishop of Washington, D. C., the Rev. John Wesley Lord

who regarded the plan as conserving and strengthening « all that is worthy in the reformed and catholic traditions and eliminates the extraneous and unholy elements that crept in during our years of living apart ». Other churchmen suggested further scope to the plan to include additional groups, while still others pointed out that it would require a good deal of time to bring the denominations concerned into line with the principles of Dr. Blake's proposal.

(*C. Century*)

* * *

Cornell University Inaugurates Study on Ecumenical Movement

A Catholic priest and a Protestant minister will direct a Cornell University study of the movement toward unity among Christian churches. The study has been made possible by a grant of $ 10,000 from the Charles E. Merrill Trust of New York City. Both clergymen are members of the University staff.

The Merrill grant is in support of a two-year study entitled « The Ecumenical Movement: the Search for Unity in Christendom ». It will be directed by Ewell J. Reagin, Presbyterian minister who is associate director of Cornell United Religious Work, and by Father Richard T. Tormey, associate Catholic chaplain. The Rev. L. Paul Jaquith is the director of Cornell United Religious Work.

Theologians and other scholars will be invited to clarify the social and cultural implications of the Ecumenical Movement, as well as religious agreement and disagreement.

Cornell United Religious Work, the division of religious affairs at Cornell University in Ithaca, N. Y., initiated a study of the movement toward unity within the Catholic and Protestant Churches this past fall, with a lecture series in which leading Catholic and Protestant theologians are participating. The program is an interfaith venture supported jointly by 13 organized religious groups at Cornell and by the University which is non-sectarian in character.

Recognition of the need for a joint study of the Ecumenical Movement especially as it involves contemporary relations and understanding between Catholics and Protestants, prompted the Merrill Trust to support the study at Cornell. A series of campus lectures by outstanding scholars is now examining the movement from Catholic, Protestant, Eastern Orthodox, and Jewish viewpoints.

Plans for the future include a week of discussions and special worship services during January, a theological colloquy in February, exhibits of Church art and architecture in early spring, 1961. (*Cornell U. News Bureau*)

* * *

Week of Prayer for Unity again Sponsored by Faith and Order Commission

In line with its program of prayer for Christian unity, the Commission on Faith and Order of the World Council of Churches has again prepared a leaflet for use by its member churches during the Week of Prayer for Christian Unity from January 18 to January 25, 1961. The leaflet contains suggested prayers and Scriptural readings as a guide for public prayer and private devotions.

« I am the Light of the World » is the theme chosen for the coming observance by the Commission, in accordance with the theme of the World Council's Third Assembly which is to be held late in 1961 at New Delhi, India.

In a letter accompanying the leaflet to the 178 member churches of the World Council, Dr. Keith R. Bridston, Faith and Order Commission secretary, recommended that prayer for unity be well thought out and realistic.

« We must struggle with the hard realities of the ' irreconcilable differences ' in faith and order between the churches », he writes. « If that dogmatic realism and integrity are not present in our ecumenical prayer, it soon becomes weak and insipid sentimentalism which is neither tasty nor strengthening. Nevertheless, paradoxically, even prayer with different purposes, with different dogmatic presuppositions, is common prayer. Whatever its particular intentions, all true prayer for unity is common because it is offered to One Lord, and, however different our understandings of unity may be, ' the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words ' ». (Rom. viii, 26) (*EPS*)

AROUND THE WORLD

ROME

Holy Father Presides at Solemn Byzantine Liturgy in St. Peter's

On November 13, the day before the papal audience accorded to the members and consultors of the preparatory commissions for the Second Vatican Council, His Holiness Pope John XXIII was present in the Basilica of St. Peter to preside at a solemn liturgy in the Byzantine Rite. The concelebrants of the liturgy were seven archbishops and bishops, an archimandrite, and several priests, all of Eastern rite, while the choir, which rendered the sacred chant in a splendid manner, was made up of priests and students from the seminaries of that rite in Rome. This marked the third time since the war that the Eastern liturgy was celebrated solemnly in the presence of the Pope.

At the conclusion of the moving ceremony, Pope John delivered a homily in which he exalted the unity of the Church amidst the variety of her rites and exhorted the Catholic faithful to holiness of life as their contribution towards the success of the coming Council.

« The ceremony which we have witnessed with so much joy », said the Holy Father, « shows us the principal marks of this our venerable mother to whom we render daily the homage of our faith expressed in the apostolic formula which hails the Church as one, holy, Catholic, and apostolic.

« This association, in fact, of the various rites of different languages, of different histories in the adoration of the most Blessed Trinity, is a first and solemn manifestation of respect for the unity of this divine institution which is the Church.

« No beauty is comparable with the multiplicity of rites, languages, of images and symbols forming the wealth of the liturgy which expresses in different ways the intimate union of the faithful constituting the Mystical Body of Christ. It is an affirmation of the most profound and surest reason of the unity of the human races called upon to render honor to Christ and, through Him, to the most august Trinity.

« The symbol and the certanty of unity », concluded the Holy Father, « is the Pope who as the successor of Peter stands at the summit of the sacred order: hierarchy, doctrine, worship, sacraments. Yes, one Lord, one faith, one baptism! » (*Oss. Romano*)

Pope John Addresses Convention of Catholic Journalists

On December 4 in the Hall of the Consistory at the Vatican, Pope John XXIII received in audience the participants in the convention for Italian Catholic journalists. On this occasion the Holy Father placed particular emphasis on the sacred task of journalists and described their profession as a « difficult and serious » one, whose members must have « the delicacy of a doctor, the versatility of a literary scholar, the intuition of a jurist, and an educator's sense of responsibility ».

Among the qualities indicated by the Pope as belonging to a good journalist was that of a keen sensibility. Besides its other merits, he said, this quality « teaches us to take in hand the history of those who have preceded us, does not make us forget the teachings of the past, and enables us to appreciate the power for good of the human spirit in the course of the life of peoples ».

« Christian sensibility », he added, « as you are already aware, is that which seeks to bring to light the universal expressions of truth, goodness, and beauty which manifest themselves in nature, in music, and in the monuments of literature and of art ». (*Oss. Romano*)

* * *

THE UNITED STATES

Protestant Philosopher Sees System of St. Thomas as Bridge between Catholics and Protestants

The teachings of St. Thomas Aquinas are « a bridge » between Catholicity and Protestantism, according to a Protestant professor.

Dr. George A. Lindbeck, a Lutheran who teaches philosophy at Yale University, made this evaluation at the second annual meeting of the Ecumenical Institute at Toledo, Ohio which is sponsored by the St. Paul Lutheran congregation. Thirty-five Catholic priests were among the 140 clergymen in the audience.

Dr. Lindbeck said that the Protestant judgement on the truth of St. Thomas's teachings « must be strikingly favorable ».

« If one asks », he continued, « whether there is historically any other philosophical-theological system which is more Christian, which is more compatible with the Biblical witness, the answer is likely to be ' no ', at least for most Protestants who are rooted in the Reformation ».

The Yale professor declared that the Protestant judgement of the truth of Thomism — the theological and philosophical system of St. Thomas — is based on whether it conforms to the Bible. He asserted that the objections of modern Protestant theologians to the Thomistic system apply more to the teachings of the followers of St. Thomas than to those of the great Dominican himself. Thus, said Dr. Lindbeck, St. Thomas's understanding of the sacraments was « by no means antithetic to at least the Lutheran position ».

The lecturer summarized his thesis as follows: « In both emphasis on grace and on the Scriptures, Thomas was closer to the reformers than were the Catholic theologians whom they confronted ».

Dr. Lindbeck told his audience that he does not think Christian unity can be attained through compromise, or that it will be achieved soon. He urged Catholics and Protestants to learn from one another. (*NC*)

Protestant Groups Pledge Prayers to President-elect Kennedy

President-elect John F. Kennedy has been assured of the prayers of the Methodist Church's council of bishops as he assumes the presidency of the United States.

At a recent meeting of the Methodist Council of Chicago, a resolution was drafted and then wired to Mr. Kennedy. The telegram said that the Council « sends greetings to the President-elect of the United States of America, Senator John F. Kennedy, and assures him of their prayers for him as he assumes the responsibility of his high office ».

In similar fashion, Kentucky Baptists have likewise promised their prayers and support of the Catholic President-elect. The General Association of Baptists in Kentucky, which met in Louisville in mid-November, approved the following telegram to Mr. Kennedy:

« The messengers from Baptist churches in Kentucky, whose membership exceeds 600,000, pledge you our sincere prayers for your efforts to lead our nation during this crucial period and our support of your every effort to preserve our national heritage ». (*NC*)

Late Statistics on American Church Membership

According to figures contained in the *Yearbook of American Churches* for 1961, published by the National Council of Churches of Christ in America, the total church membership in the United States ending with the year 1959 reached the highest level ever recorded. Returns from 254 religious bodies show a total of 112,226,905 persons belonging to one or the other denomination; this represents 63.4 per cent of the over-all population and an increase of 2,669,164 new members over the figures reported the previous year.

The *Yearbook* for 1961 reveals that the total Protestant membership in tte United States as reported by 226 bodies was 62,543,502, an increase of 1.7 per cent; while that of Roman Catholics, based on statistics contained in the *Official Catholic Directory,* was given as 40,871,302, an increase of 3.4 per cent.

* * *

GERMANY

Conflict with Communists in East Germany Detailed by Lutheran Bishop

The conflict between Christianity and communism in East Germany was described by a well known German Lutheran bishop before a large audience of students and faculty at Seattle University, Washington, a Catholic institution under the direction of the Jesuit Fathers. The lecturer was the Rt. Rev. Karl Frederich Otto Dibelius of Berlin-Brandenburg, who had come to Seattle to be the principal speaker at a Lutheran Reformation Day rally.

Bishop Dibelius, whose denomination counts more than forty million German Protestants, declared that the communists in East Germany openly assert that « the church must disappear. Thus, every school teacher there is forced to include in his teaching the denial of God's existence ».

« This is a challenge to all of those who have the responsibility for the souls of human beings », the Bishop observed. However, Christianity has overcome so many other ideologies in the past 2000 years, that there is no doubt that it will triumph over communism, he added, predicting that « eventually dialectical materialism will pass away ».

An outspoken critic of nazism, the eighty-year-old religious leader was arrested three times, and in late years has been fearless in the face of continual communist oppression. The Rev. Mr. J. W. Winterhager, who was present at Seattle University to translate Bishop Dibelius's address, said that the aging churchman is a symbol of staunch resistance to communism for millions behind the Iron Curtain. (*NC*)

* * *

HUNGARY

Church Still Oppressed by Communist Authorities

The Church in Hungary continues to be oppressed by that country's communist rulers, *L'Osservatore Romano* has stated in a recent leading article.

The Vatican City daily was commenting on statements made by a number of Hungarian priests giving a favorable picture of religious conditions in their homeland. The statements were published by a Paris newspaper.

These clergymen, *L'Osservatore* said, had obviously been pressued into making such statements. It then added:

« The Church in Hungary is being oppressed. It has only that freedom of worship which is governed by law and the absolute obligation to comply with the changing demands of the (communist) regime. It is exposed to all sorts of administrative annoyances and is unprotected against intense atheistic propaganda. Those bishops and priests who are not prevented from exercising their ministry are under the strictest control of public authorities ».

The Church in Hungary must undergo the added trial of being forced to bear witness to the « tolerance » of communism and to its « respect for religious conviction », *L'Osservatore* continued.

« On the fourth anniversary of their 1956 uprising, the Hungarians know the reality of their oppression ... its hardships and its bondage », the newspaper said. « But abroad, the still free countries where Catholics defend all other freedoms with their own religious freedom, the exponents of communism must be able to say that their victory would not impair the freedom of religion and of the Church ».

* * *

NORWAY

Lutheran Women's Organization Protests against Birth Control Propaganda

The Norwegian National Women's Association of Oslo has asked the College of Bishops of the Lutheran Church to use its influence to counteract propaganda for birth control and legalized abortion. These issues have recently been the object of debate in the Norwegian Parliament.

In the letter which it addressed to the bishops, the Association, whose membership is Protestant, declared that both birth control and abortion are contrary to the Christian Gospel and went on to criticize « too much tolerance » in these matters by the Lutheran clergy.

The letter said further that marriages without the responsibility for or expectation of children will be another cause for early marriages and accordingly increase the divorce rate. It also claimed that the wilful avoidance of the role of motherhood is the root cause of the neurotic ailments of many women.

In addition, the Association pointed out, the reduction of the birth rate in Norway, whose population is already small, would be regrettable because of the nation's valuable cultural heritage and its responsibility for exerting its best influence on the world scene. (*EPS*)

* * *

TURKEY

Russian Patriarch Visits the Phanar after Tour of Middle East

Following his visit to the Holy Land, the Russian Patriarch Alexis of Moscow proceeded to Istanbul where he assisted at the solemn Christmas liturgy celebrated by the Ecumenical Patriarch Athenagoras I in the Orthodox cathedral there. According to the spokesman for the Russian Patriarchate, Bishop Nicodemus, this participation in the liturgy was the principal motivation for the visit. « This ceremony », said the bishop, « is the most important symbol of the union between the ecumenical patriarchates of Orthodoxy ».

When asked about the position of the Russian Orthodox Church with regard to the efforts towards the unity of Christians, Bishop

Nicodemus said: « We do not wish to discuss any question referring to relations with the Vatican. Orthodoxy has no intention of reuniting with the Roman Catholic Church, and we do not know what the Roman Church will do. We reject innovations and consider the Vatican's efforts for union as an internal affair of the Catholic Church ».

The Russian Patriarch's visit to the Phanar was unusual from the historical point of view since this marks the first time since 1589 — when the Russian Patriarchate was established — that the head of the Russian Orthodox Church has gone to Istanbul. Upon the arrival of the Patriarch Alexis and his entourage at the airport, his spokesman said: « The Orthodox Churches are already united among themselves; only their sees are separated. The Church of Russia has no intention of reuniting with communities of believers who do not belong to the Orthodox communion ».

On Christmas Day the two Patriarchs engaged in a lengthy conversation together with their principal collaborators. It is reported that the subject of the discussion concerned various questions of interest for the Orthodox Churches and the recent visit of the Archbishop of Canterbury, Dr. Geoffrey Fisher.

Subsequent to his brief sojourn at Istanbul, the Patriarch Alexis left for Athens where he was guest of Orthodox leaders for some three days. (*Ansa*)

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INDIA

Religious Groups Welcome Plan to Alter School Law

The statement made in the Kerala Legislative Assembly that the controversial Education Act, passed during the previous communist administration, will finally be modified has been received with satisfaction by Christian and other religious groups in South India.

The educational measure was enacted in 1957 despite the strong stand against it by Roman Catholic, Protestant, and Hindu authorities who regarded it as a definite infringement on the freedom of private education and a device for reorganizing private schools on a communist basis.

The law, for one thing, required that teachers be chosen from a list approved by the Public Service Commission. However, this provision was later revoked when it led to demonstrations of violence and, picketing by groups of both students and teachers.

The communist regime in Kerala, which was in power from April 1957 to July 31, 1959, was eventually dismissed by the President of India on charges of misrule and disregard for law. The National Government took over the administration pending new elections; and when these were held this past February, the United Democratic Front, a coalition of three parties, was victorious. Part of its platform called for a revision of the Education Act. (*EPS*)

BOOK REVIEWS

Il Problema ecumenico oggi, edited by Charles Boyer, S. J., Queriniana, Brescia, pp. 574, with illustrations.

In the course of an article in the *Ecumenical Review* a few years ago, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, remarked that « it is an impressive fact that the stream of Roman Catholic publications on ecumenical questions is still growing ». The truth of this statement has been corroborated even more ever since Pope John XXIII proclaimed the forthcoming Second Vatican Council, a step that has kindled the interest of Catholics in Christian unity in various ways and has led to many more publications on the subject. The present volume *Il problema ecumenico oggi* is a further outstanding example of this.

An imposing work of 574 pages, together with various attractive illustrations, this new publication is the fruit of the collaboration of eighteen competent writers who, under the editorship of Fr. Charles Boyer, S. J., have contributed essays on one or the other important aspects of the ecumenical problem of our day in different countries as seen from the Catholic point of view.

These essays are introduced to the reader by an inspiring foreword from the pen of His Eminence, Giovanni Battista Cardinal Montini, notable over the years for his continued interest in Catholic ecumenism. Affirming the universal desire of modern man towards unity, the Cardinal Archbishop of Milan sees its realization only in a unified Christianity. This leads him to the heart of the problem, and in reference to this he writes: « God can bring about the miracle of the immediate return of all separated Christians to unity; and to desire this would be to do honor to His goodness and to His omnipotence. But the ordinary economy of the kingdom of God in this world takes a different course — that of our human experience confronted with the Gospel message. In order to work effectively for unity, one must know where the diversity lies. In order to promote the return of our separated brethren, one must be aware of who they are, where they are, and how many, why they are separated, and how a *rapprochement* may be effected. This, then, is the motive of this book ».

The first essay in order is that of Fr. Boyer who discusses « Theology and the Ecumenical Movement ». Here with his customary clarity and conciseness of language, the well-known Jesuit ecumenist treats of the theological background of the World Council of Churches which epitomizes the ecumenical movement outside the Church of Rome. The principal point which Fr. Boyer makes in this study is that the notion of the Church as expressed by spokesmen for the World Council is in sharp contrast with the Catholic concept of the Church as the Mystical Body of Christ. In this connection, he brings to light the equivocation often made of confusing two distinct elements: the unity of the Church and the unity of Christians.

« Therefore », concludes Fr. Boyer, « it is of the highest importance for the World Council of Churches to envisage clearly the problem it has the task to resolve. In order for it to attain to unity, it must reach an accord with the Catholic Church; and that accord cannot be reached unless the Council changes its actual concepts of the Church and of unity ».

A well-documented study entitled « Russia and the Ecumenical Movement » forms the second chapter of this volume. Written by Fr. Daniel Stiernon of the Augustinians of the Assumption, it supplies a succinct historical account of Christianity in Russia, before setting forth the participation of emigrant and resident Russian theologians in the ecumenical endeavors of our time. Of particular interest is Fr. Stiernon's delineation of the ideas and activities of the Russian theologians belonging to the « School of Paris » — Berdiaev, Bulgakov, Zander, Zenjkovskij, Florovskij, and Bishop Cassian. An evaluation of the rôle of the Patriarchate of Moscow brings this second essay to a close.

The lack of space will not permit a summation or commentary of the sixteen successive chapters of *Il Problema ecumenico oggi*. Suffice it to say that they are the product of careful scholarship and are as interesting as they are informative. The essay by Father Pons on the Waldensians, for example, is remarkably well-done, while the final chapter by Father Balic on Mary and the ecumenical movement is a most convincing contribution.

A listing of the titles of the remaining articles together with their authors will reveal sufficiently the wealth of information that awaits the reader who wishes to broaden his knowledge of ecumenical matters. They are as follows: « Greece and Ecumenism » by Gianfrancesco Arrighi; « The Church of Silence in the Popular Democracies and the Ecumenical Problem » by John Vodopivec; « Anglicanism and Ecumenism » by Joseph Gill, S. J.; « Anglican Orders » by Edward Yarnold; « Catholicizing Tendencies among

German Lutherans » by Ansgar Faller; « From Polemics to Ecumenical Dialogue in Holland » by John Witte, S. J.; « The Church and the Christians in the Scandinavian Countries » by Edvard Vogt; « Protestants and the Ecumenical Movement in the United States » by Roger Matzerath, S. A.; « The Problem of Unity in Ethiopia » by Ghebre Jesus Hailu; « Ecumenism and Latin America » by Prudencio Damboriena, S. J.; « Ecumenism in Italy » by Francesco Provenzano; « Ecumenism and the Protestant Missions » by Dino Bellucci, S. J.; « Liturgy and Christian Unity » by Jean Gribomont, OSB; « The Benedictines and Christian Unity « by Dom Olivier Rousseau, OSB.

At the end of the last chapter there has been happily appended a listing of the twenty ecumenical councils, together with the themes with which they dealt.

One cannot readily find fault with a work of this kind, considering the vast amount of material that had to be covered. Nevertheless, a chapter could have been included to give an account of the ecumenical activities in France, and it is to be hoped that this can be done in a subsequent edition. Similarly, a chapter presenting the main developments of the Protestant ecumenical movement since the Edinburgh Conference would have enhanced the value of this book. One could also wish for a more detailed index of the subject matter, but this is something rather incidental in an undertaking which remains a major contribution to Catholic literature on ecumenism and to Italian literature on the subject in particular.

GERMANUS TOMAINO, S. A.

Dom OLIVIER ROUSSEAU, PAUL EVDOKIMOV, MAX THURIAN, *La Prière pour l'Unité*. A brochure of three articles appearing in *Verbum Caro*. Les Presses de Taizé. 1960, pp. 47.

In February, 1960, a consultation on prayer for unity was held at Bossey, Switzerland. To my knowledge, nothing was concluded, but the relations written by a Catholic, Dom Rousseau of the Abbey of Chevetogne, an Orthodox, Paul Evdokimov of the Institute of St. Sergius in Paris, and by a Brother of Taizé, Dr. Max Thurian, were published in the review *Verbum Caro* and subsequently reprinted in booklet form. Since this consultation took place before the appearance of the article which I wrote dealing with the same question, and published in the issue of *Documentation Catholique* for July 3, 1960, and in *Unitas*, no. 2, 1960, the arguments which I presented in favor of an opinion different on several points from

that of the relators at Bossey are not directly touched upon in this brochure. I therefore feel myself freer to evaluate it.

I find myself very much in accord with Dom Rousseau in thinking that all Christians can pray for unity, and my ardent wish is that each of them should do so. And certainly the unity which all must ask for is that which is willed by Christ. Thus, for all to pray at the same time, particularly during the Octave in January from the 18th to the 25th; to pray for unity; to ask for the unity that Christ wills — this is something that can be common to all Christians. But is it possible for us to go even farther together and hold that today all Christians may say the same prayer for unity? To this I would say: no. And the reason is clear: Catholics have a conception of unity which is different from that of non-Catholics. When they ask for the unity willed by Christ, they believe with all their faith that this unity involves belonging to the Roman Catholic Church. It is for this unity that they pray; they cannot conceive of any other. Of this, non-Catholics are aware, and if they are ecumenically-minded, they are not at all offended by it. There are even those who, like the Anglican Bishop of Bristol, see in this a necessity and a proof of loyalty. Doubtless, there are times when, in speaking to Protestants, one does not have to proclaim the Catholic sense of prayer for unity; but this sense should be known by all. When one addresses himself to Catholics in this matter, he should let them pray in accordance with their faith. To act otherwise would lead them into error and would cause non-Catholics to believe, as has happened, that they had yielded on a point of doctrine.

The statement is made in this brochure that one can believe it imperative to belong to the Catholic Church without intending by that the Church of today. Certainly, the Church can and should purify and perfect itself. The Pope himself wishes its renewal by the very fact that he has proclaimed the coming Council. True, but this renewed Church will not be a different Church: it will profess the same doctrine and will teach the same moral principles. If some truths will appear better explained or more fully developed, this will be in accord with the same sense as before and without the giving up of an iota of truth. It is greatly to be hoped that the work of the Council will make it easier for our separated brethren to accept the Catholic faith; but that faith will be that of today, and the conditions for unity will not be at all substantially modified. And this is so, for the Roman Catholic Church of today already possesses all that which is Christian outside of herself.

Towards the end of his essay, Dr. Max Thurian sums up the convictions of the average Protestant opposed to the teaching of

the Church of Rome. He is quite sure that these contrary convictions will have to fall away if Christian unity is to be realized. But even now they are no longer held rigidly by those who, in the words of Dr. Thurian, are « in the forefront of the ecumenical effort ».

These explanations make up the exceptions I would take to certain conclusions arrived at by the three contributors to this booklet. Other than that, one cannot but be deeply impressed by the lofty thoughts which they have expressed on prayer in general, on the sadness of division, and on the sacrifices to be made for Christian unity.

CHARLES BOYER, S. J.

GORDON DONALDSON, *The Scottish Reformation.* Cambridge University Press 1960, 242 pages with 2 maps. Price 30 shills.

The idea one has always had of the Scottish Reformation has been that previous to it the Church in Scotland was in a very grievous state of decadence and that the reform, when it came, came quickly and thoroughly with John Knox sweeping the Pope out of the country with sharp and not over-polite words. This book modifies both elements in that picture, and it must be said straightway that it modifies them with such a wealth of quotations and references to contemporary sources that no doubt is left that the account given is substantially true.

The Catholic Church in Scotland in the early 16th century was not in a happy state. The monasteries were not fulfilling their function, partly because of lack of subjects, partly because of the low standards of the monks that there were. The parishes were being drained of resources in favour mainly of collegiate churches and the efforts at reform that were indeed made were misdirected. Bishops were appointed by the Crown, which did not break with the papacy because it could control the Church without taking that step. Reform with a presbyterian tendency took root but for a long time it existed parallel with the organisation of the old Church, and the Assembly was in reality under the Crown as much as the bishops, who were still being appointed, sometimes by agreement of Crown and Pope, till 1567. The new Kirk was poor, for the revenues of the old Church were still the emoluments of the bishops and the parishes of the old system, though a large part was drained off into lay hands. To obtain the means of supporting its own ministers, the Kirk had to disregard its original basic statute, ' The Book of Discipline ', and obtain parishes and bishoprics — and John

Knox approved of all this like the rest of the reformers of the day. Presbyteries were established in c. 1567, under the impulse given by Thomas Melville, but even that step was not final, for bishops were not abolished completely before 1638. It was indeed almost an accident that Scotland did not settle down to an establishment like the English reformed Church, whose formulae it at one time copied.

The Author ends, saying: « No one familiar with Scottish Church history viewed with any surprise most of the elements in schemes of reunion like that of South India, and several recent proposals have introduced nothing which had not previously occurred to the fertile brain of King James VI ». Quite obviously most vocal Scots a few years ago cannot have recalled this history when they debated so briskly about the proposed relations with the Church of England. They should study this solid, but very readable, account, which will make them less didactic about what was, though it may not, even so, persuade them to emulate under Elizabeth II the attitudes that obtained under Elizabeth I. But whether the perusal of the book will influence their future action or not, it will certainly teach them — and every student of the Scottish Reformation, no matter his Creed — a very great deal of what has been lost sight of in the usually accepted accounts.

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